TRAVELS
ROUND THE WORLD,

IN THE YEARS

1767, 1768, 1769, 1770, 1771.

BY

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TRAVELS

ROUND THE WORLD,

BY SEA AND LAND.

PART II.

CHAP. I.

A Voyage from Batavia to Bombay and Surat; and my Abode in those two Cities.

WE failed for Bombay and Surat on the 2d of Auguſt 1769, and left Milles iſles on the ſtarboard, and Honduras with its adjacent iſlands on our larboard; and at the approach of night found we had cleared their ſeveral rocks. In the courſe of the night we doubled Bantam, and entered the ſtreights of the Sound, and upon the return of day had left Towards-Peper conſi-

derably behind us. Having ſtood ſouthward, in order to paſs between Prince's Iſland and the coaſt of Java, where we took in freſh water, we ſhaped our courſe W. and S. W. till we reached the latitude of twelve degrees; and then ſtood W.; and the wind, which had continued invariably in the S. and S. S. W. as we approached the meridian of the Maldive iſlands ſhifted into the E. and E. S. E.

Having paſſed between the iſlands of Amarante, which we could not diſtinguiſh, we immediately ſtood W. N. W. then N. W.; and having reached the latitude of ſix degrees under the meridian of the iſland Bourbon, we ſtood towards the north. The wind had blown conſtantly from the E. and E. S. E.; but here it began to die away, and continued extremely light to the ſeventh degree of northern latitude, where we had for ſeveral days calms and ſtorms alternately; after which the wind changed to the weſt.

Having been in exactly ſimilar climates previous to my arrival in the Philippine iſles, I was now, for the ſecond time, in thoſe regions

regions at sea where the winds are regulated by the seasons; and therefore shall take the liberty to make a few observations on this subject.

In the first place, I observed in the ocean, as well as in the South and Indian seas, that the wind blew incessantly from the east when we were near the tropics; but that it varied from the direct point towards the north or south, according to the precise latitude of the ship. I have likewise observed in all countries whatever, that when the sky is serene the east or easterly winds are much more frequent than those of the west; that a north-west wind in a northern, and south-west in a southern latitude, are the attendants of fine weather; but the wind no sooner shifts into the north-west under a southern, or into the south-west under a northern latitude, than we are with equal probability to expect rain. That with a south-east wind in a northern, and north-east in a southern latitude, we generally have rain; while the north-east north, and south-east south of the line, are the ordinary forerunners of fair weather.

 I observed

I obſerved in America, the Philippine iſles, and I know the ſame thing happens on the coaſt of India, whither I am bound, that during the rainy ſeaſon the wind blows conſtantly from the quarter of the weſt. This ſeaſon ſets in to all places between the tropics and the line, upon the ſun's approaching the zenith of their reſpective climates; thus the ſun having croſſed the equator in his progreſs northward, the rains begin to fall in all regions viſited by his vertical rays; while the correſponding parts of the globe ſouth of the line enter into their dry ſeaſon. And in the ſame manner when thoſe ſouthern climates have their rain, the northern enjoy their fair weather. This regular courſe, however, obſerved by the rain and weſt winds, only extends to coaſts and mainlands, or to ſeas, which, by reaſon of their contiguity to theſe, ſhare in all the accidents of their nature and ſituation.

Between the tropics the eaſt or trade winds blow all round the globe with no other interruption than what is occaſioned

by

by vapours exhaled by the ſun's rays, when he approaches the zenith of a particular climate; and then the wind ſhifts its direction from eaſt to weſt. In the Eaſt Indies theſe winds are known by the name of monſoons; in the Antilles and Iſle of France, by that of hivernage; and on the coaſts of America, Africa, China, and in the interior parts of the Arabian and Perſian ſeas, by that of the rainy ſeaſon. In ſhort, I have obſerved, that commonly in all high latitudes continued rains are accompanied with weſterly winds.

The wind being now decidedly in the weſt, we ſtood N. N. E. and afterwards N. E. till we came to the latitude of fourteen degrees. Here we kept the cap in the E. N. E. with the wind in the N. W.; and as we imagined we were now approaching the ſound, we hove the lead, and found ſeventy fathoms water on a ſandy bottom. Having ſhaped our courſe towards the eaſt, we quickly diſcovered land, which we found to be the mountains of Baſſein, and ſoon came in view of Carangear and the iſle of Bombay; and as we had thirty fathoms

water we ſtood directly for the point of Malabar. Night came on, and we continued to purſue the ſame courſe till eleven, when the water ſhallowing to twelve fathoms, with the wind at N. W. we kept as cloſe as poſſible to the W. S. W. We ſtood in the ſame dangerous direction till near five in the morning, which to ſuch as are acquainted with the ſituation will appear a great deal too long. Having been carried by a rapid current greatly towards the ſouth, at break of day we found ourſelves immediately under *Chaoul.* This is a round hill ſituated on the mainland, bearing ſouth from the entrance of Bombay, and conſequently we had fallen conſiderably to leeward. We attempted to recover the advantage we had loſt by tacking; but the wind, which blew conſtantly from the N. W. and W. N. W. having freſhened, we were driven about for the ſpace of two days. Finding we had proviſions only for three more, it was propoſed to put into a ſort of harbour named Rajapour, ſituated in a bay of the mainland; but beſides that it might be particularly critical at preſent, as the period

of

of the weſt winds was drawing to a cloſe, we knew extremely little of the accommodation it afforded to ſhipping. It was then propoſed that we ſhould proceed and lay in proviſions at Goa; but as the weſt wind ſtill prevailed, it was found that if we embraced this reſolution we ſhould be under the neceſſity of croſſing the line once more, in order to get the wind for Bombay; a circumſtance which would tend greatly to protract the length of our voyage. In the mean time the wind ſhifted to the ſouth-weſt, and blew very freſh; when preſſing a little towards the north, in five days it became calm, and the wind ſhifting from the S. E. to the W. N. W. we again came in view of Chaoul and Carangear: and in a ſhort time ſaw the light-houſe and white rounds of Old Women Iſland. Theſe white rounds are buildings erected with arcades, and in a circular form, for the purpoſe of beacons, and appear like ſo many large pigeon-houſes which have been lately white-waſhed. They ſtand on a low ſtrip of land, which ſtretches ſouth from the iſle of Bombay, and is known by the name of

Old Women Iſland. On the iſland of Bombay are beacons of a ſimilar kind; whilſt one of the city churches, and the little town of Maheim, are of the ſame uſe to the mariner. Maheim lies N. W. of the iſland, and varies in its appearance by reaſon of ſome very tall trees, which ſerve to point it out to our notice.

At the diſtance of three leagues ſouth-weſt from the iſland Bombay, we had fifteen fathoms water; and having taken a pilot on board, we ſailed eaſtward, in order to double a reef of rocks at the point of Old Women Iſland, which ſtretch in two branches ſouth-eaſt and ſouth-weſt a league into the ſea. In paſſing theſe rocks we kept at a league and a half's diſtance from the ſhore, but then veered round, putting the cap in the N. E. and afterwards in the N. N. E. being at the ſame time extremely careful not to approach the coaſt of Bombay nearer than ſeven fathoms water. We left the rocks *Sunquen* and *Droven* on our ſtar-board, both of which are within the point at the light-houſe of Old Women Iſland. That of Sunquen is the outermoſt, and far-

theſt

theſt advanced into the ſea, and conſequently the moſt dangerous to navigation; it lies in a direct line with the north baſtion of the fort, and the houſe Maſſagon. This building is kept in repair, and whitewaſhed from time to time, for the purpoſe of a beacon; and may be diſtinguiſhed by its ſquare form, and its being ſituated on an eminence N. E. from the city of Bombay. The rock Droven is near land, and in the direction of a wood of cocoa-trees on Old Women Iſland, and a tall cocoa-trunk N. W. from the fort. This wood of cocoa-trees ſhould be made to open a little in the weſt, I mean ſhift their poſition a little weſt of the above-mentioned cocoa-trunk, which is kept ſtanding for this purpoſe alone. It was impoſſible for us to diſcover this rock without ſailing too near the ſhore; and therefore ſteering N. and N. and a quarter N. E. we left a little iſland named Croſs on our left, at a very ſmall diſtance. As ſoon as we got into the road, we coaſted the iſland Bombay at the diſtance of a ſtone's caſt from the beach. I have only one word more, in the way of caution

caution to the pilot in approaching this ſhore, and that is, to be on his guard againſt another rock, called Middle-Ground, which is ſituated E. and a quarter S. E. at the diſtance of a ſhort league from the church of Bombay. The ſhips come to anchor between this rock and the ſhore, cloſe to the town, which they may approach within a ſpeaking diſtance in perfect ſafety.

Old Women Iſland is ſeparated from the iſle of Bombay only by a reef of rocks, which are never wholly under water, except during the high tides; and even then, though the iſland is on a level with the ſurface of the water, ſtill it is extremely difficult of acceſs, from the dangerous rocks with which it is ſurrounded. The communication between Old Women Iſland and Bombay lies entirely under the eye of a battery. We now began to obſerve the glacis of the city, whoſe walls border on the ſea, and at the ſame time a couple of batteries placed in the front of the glacis. The top of the ditch, beſides being under a baſtion, is ſecured by a work more

particularly

particularly intended for its defence. The cannon of this baſtion and its curtine, as well as thoſe of the oppoſite baſtion, with a double battery, by which the former are flanked, are all meant for the protection of the bay.

There is a creek occaſionally uſed as a harbour, on the confines of which ſtand an arſenal, dry docks, and houſes for the accommodation of the company's ſervants. The city wall, interrupted by the principal harbour, re-appears at this little creek, and extends all the way to a fort which was erected by the Portugueſe. This city, though well fortified on the ſide of the ſea, is in but an indifferent ſtate of defence towards the land, being only incloſed by a plain wall mounted with a number of pitiful little baſtions. It is ſurrounded however by a very deep ditch, and a glacis, which is kept in excellent repair, beſides that ſeveral of the gates have the additional advantage of half-moons. There is in its vicinity an eminence named Hongary, which appears to me to be of the greateſt importance to the ſecurity of Bombay.

The city of Bombay, though confiderably populous, and containing a number of handfome houfes, is for the greateft part ill built and very irregular. The principal fuburbs are Hongary and Palmeyra, the laft of which is crouded with Indians, and by far the moft pleafant.

The ifland is in general extremely narrow, not exceeding in fome places half a league; but fpreads out to a confiderable extent in the quarter of Maheim. It is extremely fteep, furrounded with rocks confifting of gravel combined with a little earth, and is every where difficult of accefs, not excepting even the bay, particularly at low water. The inland country, though not very high, is for the moft part of an uneven and rugged furface. But the excellent accommodation it affords to fhipping rendering it the firft harbour on the mainland of India, and not the advantages of its foil, was the great inducement to fettle on this ifland. It is a ftrong hold of infinite importance to the Englifh, and indeed may be confidered as the bafis of that extenfive do-

minion

minion they have found means to eſtabliſh in this part of the world.

The ſterility of its ſoil renders living at Bombay difficult and expenſive; the Engliſh, however, are ſupplied in proviſions by the Marrattas of Salſet, Baſſein, and other parts of the mainland. The late extenſion of the Engliſh boundaries in thoſe regions has greatly enhanced the value, as well as added to the ſecurity, of this ſettlement.

The veſſel on board of which I took my paſſage from Batavia having now accompliſhed her buſineſs at this port, I reſolved to be her paſſenger to Surat; and accordingly we weighed, and got under ſail the 25th of September. The wind blowing almoſt fair into the mouth of the harbour, we were obliged to tack; and on this occaſion two reefs of rocks, which extend conſiderably into the ſea, and which are named Carangear's Feet, and the Rock of Chaoul, from certain hills in their vicinity, gave us much uneaſineſs. Chaoul is a large high hill, nearly of a circular ſorm, and is ſituated on the mainland ſouth from

Bombay.

Bombay. Carangear is likewise a pretty high hill, standing on a little island nearer the mainland than that of Bombay. It rises in the form of two pyramidal sections, which present the eliptic curve, and are distinguished from each other by the Great and Little Carangear.

Having doubled the rocky points of Old Women Island, we shaped a N. N. W. course, in twelve fathoms water. Here the land breeze, which came from the S. E. was very inconsiderable, while that from the N. W. and consequently against us, was much more powerful. But in short, after being carried greatly towards the south, and much retarded by currents, tides, and winds, we came, on the eighth day, in view of Cape St. John, which forms the entrance to the gulph of Cambaia. The situation of this gulph may be ascertained by the peak of St. John, which is only a little to the south of it, and which springs from a deficiency in the mountain in the shape of a needle. Next day we doubled the cape, but at the distance of four leagues, in order to avoid the rocks in its vicinity.

We

We kept in ſoundings from fifteen to eighteen fathoms water, carefully avoiding thoſe of twelve on the ſide of the main, as they border on a reef of dangerous rocks, which ſtretch up the middle of the gulph. We ſteered acroſs a curvature, formed by a ſweep of the Marratta and Damum coaſts, and on the 6th of September we ſaw the ſhipping which lay at anchor in the harbour of Surat. Next day we entered the road, and came to our moorings in ten fathoms water, on a bottom of clay. This is a very large and beautiful road, but expoſed to all winds, and at too great a diſtance from land.

In the preſent ſeaſon, the ſea runs with much leſs violence than either at Bombay or in the gulph; but during the rainy months, beſides that the adjacent grounds are completely overflowed, it is impoſſible to lie at anchor in the road, on account of a ſtrong current, the inundations of the river, and the very high winds that ſet in from the ocean. The moſt convenient ſtation for ſhipping is at a village ſituated on the right ſide, and about the diſtance of a league

from

from the point of the firſt bank of the river. The city of Surat ſtands on the left, about five leagues from the mouth of the river. In the dry ſeaſon it is only navigable ſo high up to ſmall veſſels of three hundred tons; but in the rainy months the largeſt ſhips of the road ſail up and winter at Surat. As ſoon as we dropped anchor I ſet out for the capital; and the caſtle, which ſtands on the border of the river, and within the bounds of the city, was the firſt object of my attention, a piece of fortification, which though irregular, and executed in a ſtyle very different from the European taſte, is not without merit. It conſiſts in a number of ſemicircular towers, mutually flanking each other, and commanding the city and river. The adjacent grounds to a conſiderable extent are free from all incumbrances; but the main building, originally well conſtructed, is very old, and in want of many repairs, eſpecially on the ſide of the river. The Britiſh and Mooriſh flags are equally diſplayed from a baſtion of the caſtle; but, though the Engliſh troops have only poſſeſſion of certain gates and a ſingle baſtion,

bastion, all real authority both in town and country is known to reside in them. The remaining gates are occupied by the forces of the Nabob, who however, like all other Indian princes in their alliance, is allowed the exercise of his prerogatives only in matters of little moment.

Two gates in the exterior wall (for properly Surat consists of two cities, the one erected in the bosom of the other) are in the hands of the Marrattas of Guzurat, who receive a kind of tribute from the inhabitants when they are in condition to exact it by force.

The prodigious extent of this city, its vast population, the immense wealth of some, and the affluent or easy condition of the people in general, the numerous carriages, a most extensive commerce, the many beautiful houses in the Moorish taste, the cheapness and abundance of all the necessaries of life; every object, in short, within the walls of Surat, tends to impress the mind of a stranger with ideas of its amazing resources and importance.

During my short residence here, I saw

the Nabob make his appearance in public. His highneſs was eſcorted by three thouſand regular troops, beſides an equal number of men on foot, on horſeback, or in palanquins; a proceſſion well calculated to give ſome idea of Aſiatic pomp and magnificence. In his train was a band of muſic, remarkable only for its noiſe, a number of camels, and four elephants richly capariſoned.

But what I admired moſt is the induſtrious character of both male and female among the Gentoo Indians. Beſides a few of the Banians, who attach themſelves to the purſuits of commerce, the Gentoos of the inferior caſts perform all the drudgery and ſevere labour of the country. Some of theſe caſts, I underſtand, are believers in the ancient Metempſychoſis.

There is here a race of people named Perſians, or Guebres, who ſtill retain ſome remains of the law of Zoroaſter, and who adore the Divinity under the ſymbol of fire. They are eminently diſtinguiſhed by their works of charity, having erected hoſpitals for the accommodation of the ſick and diſeaſed,

diſeaſed, as well as for feeding the deſtitute of the inferior animals.

Many things are related of the Yoguis, or penitential Gentoos, which may ſeem ſomewhat incredible. There are ſome among them, I was aſſured, who paſs their lives with one arm ſtretched in the air; others, without ever treading the ground, make the tour of a kingdom by crawling on their bellies; while a third ſort remain pinned to the ſpot whereon they have been accidentally placed, and, were no charitably diſpoſed perſon to interpoſe and draw them aſide, rather than quit their poſt they would ſuffer themſelves to be cruſhed to death by any object that happened to be paſſing on the road.

One day I met with one of thoſe Yoguis preaching near a pagoda, on the border of a lake, and at the ſame time doing penance, but of a nature which a ſenſe of decency forbids me to mention. The whim of the moment induced him to follow me during my excurſion, nor was it by any means in my power to get rid of him before we returned to the border of the

lake where I had found him. The penitential Gentoo is held in high veneration among the people, who refuse him nothing he asks, and permit him to take, at his discretion, whatever he has occasion for. In the house of a banian, whom I was going to wait upon, when I was followed by this Yoguis, he seized and carried off several little articles, without apparently giving the smallest offence.

All the inhabitants of the first distinction in Surat, and at least one half of those of inferior condition, are followers of Mahomet; next to them in number are the Gentoos; then the Persians; while the Jews and Christians, the last of whom do not exceed five hundred persons, make the smallest class.

CHAP. II.

A Tour from Surat to the Island of Salset; my Return through the Country of the Marrattas, by the Province of Guzurat and Bassan; my Abode in various Places.

BEING extremely desirous to obtain some knowledge of the Marratta tribes, I got myself dressed in the fashion of that country; and, having obtained a guide from the same nation, six days after my arrival I departed from Surat. In my progress through the country, I passed villages at regular stages of four leagues, and sometimes at a shorter distance. In their vicinity are crops of Indian corn, some rice, vegetables, a species of grain from which they are used to extract oil, and another, from the stalks of which they acquire materials for cordage. This country is much intersected with rivers, which however are very inconsiderable, except in the rainy season. After a journey of ten leagues

I came to a ſmall town called Nauſary, but containing a very conſiderable cotton manufactory. It has a fort, which belongs to the Marrattas, and is ſurrounded with pagodas, gardens, and beautiful flower-plots. The unuſual familiarity, common in this country, among all the different tribes of animals, which ſport before us with the moſt careleſs indifference, is not a little ſurpriſing to a ſtranger. The birds of the air, undiſmayed by our approach, perch upon the trees and ſwarm among the branches, as if they conceived man to be of a nature equally quiet and inoffenſive with themſelves; while the monkey and ſquirrel climb the wall, gambol on the houſe-top, and leap with confidence and alacrity from one bough to another over our heads. Even the more formidable quadrupedes ſeem to have loſt their natural ferocity in the ſame harmleſs diſpoſitions; and hence the apprehenſions commonly occaſioned by the proximity of ſuch neighbours, no longer diſquiet the minds of the natives. Happy effect of thoſe mild and innocent manners,

whence

whence have arisen peace and protection to all the inferior animals!

The people are divided into different casts, the lowest of which are permitted by their rules to eat flesh on particular occasions; those of an intermediate order eat fish, fruit, and vegetables only; while the Banian and Bramin, who belong to the highest cast, live on nothing but the produce of the soil, in which however milk and butter are included. Finding myself much fatigued, upon my arrival at Nausary, by my late journey on foot, I hired an ox, the only animal used for the saddle in this country, and continued my travels to Gondivy. Having sat down to dine, I was a good deal surprised to observe leaves spread on the table instead of plates, which, upon finishing my meal, I was obliged to throw away with my own hands. I was at the same time presented with a leaf-goblet, which, after being used, was disposed of in like manner. It is said that a strict Gentoo would rather submit to martyrdom than defile the purity of his person, by coming in contact with that part of the cup which has been at the

mouth of a man of a different caſt. The Moor, the Gentoo, the Perſian, and Chriſtian, all ob-ſerve the ſame extreme delicacy in regard to each other. In the town of Gondivy, a very conſiderable proportion of the inhabitants are Perſians, and of the ſame ſect with thoſe I ſaw at Surat. The Perſians, or Guebres as they are ſometimes called, are a people deſcended from the ancient inhabitants of Perſia, who, upon being expatriated by their conqueror on account of their religion, migrated hither, and their poſterity are now ſcattered all over this country.

Having proceeded eight leagues further, in a country fit only for paſture, and in many places in the moſt deſolate ſtate, I arrived at Gondivy in Pardy, a ſmall town, which forms the domains of a little ſovereign prince. Next day I reached Demum or Damum; but, as I had no inclination to ſee the governor, whom I ought to have waited upon, I went on without ſtopping, and came to ſleep a quarter of a league diſtance, in a little town compoſed of Gentoos and a few Chriſtians. They

are

are ſubjects of the Portugueſe, who poſ-
ſeſs a ſmall territory, and about four leagues
of this coaſt, comprehending five or ſix
villages, on a dry and inhoſpitable ſoil.
This people are ſo poor and neceſſitous,
that I have ſeen Chriſtians themſelves ob-
liged, for ſubſiſtence, to enter as labourers
into the ſervice of the Marrattas; a ſtate
of indigence, however, which has hitherto
been unable either to ſubdue their arro-
gance or ſtimulate their induſtry. Thus far
on my way from Surat, I had not met with
a ſingle Chriſtian; here, however, I diſco-
vered my hoſt to be a man of the ſame reli-
gious perſuaſion with myſelf. In the courſe
of the next day, I paſſed very handſome
villages belonging to the Marrattas of Nar-
guoil and Barauly; and the day following,
after being a week upon the road, I arrived
at the village of Danou, the miniſter of
which, an Indian Portugueſe, I made it my
buſineſs to wait upon.

This diſtrict of Damum was formerly
conquered and poſſeſſed by the Portugueſe,
and only paſſed within theſe thirty years
under the dominion of the Marrattas; who,
granting

granting toleration to all religious ſects, the Chriſtians have become frequent in every part of the country. In this village is a church, a paſtor, and a very conſiderable body of Chriſtians. I was invited to a marriage in the neighbourhood, at which the Marrattas, and even the Bramins, who were led by curioſity to attend this feſtival, ſome at the ceremony of the church, others at the ſubſequent diverſions, conducted themſelves with ſuch decency of behaviour, as in ſimilar ſituations we but rarely meet with among Chriſtians, particularly where they find themſelves lords of the country. Religious proceſſions, the ceremony of burial, the uſe of the croſs on the highways, and in general all the rites of Chriſtian worſhip, are exercifed here with equal freedom as in the kingdom of France.

The appearance of the Marrattas, of both ſexes, particularly that of the women, confirms me in the opinion I early formed of their active and induſtrious diſpoſitions. There are however among the natives ſome who affect to be Portugueſe, but who

in fact are Gentoo Christians, and seem to have attached themselves to the religion and society of the Portuguese from no other motive than that of having it more easily in their power to pass their lives in vanity and idleness; an abuse, however, probably proceeding from that miserable example of the Christian life, which the convicts of the parent country, whom it has been usual to transport hither for their crimes, offer to the imitation of the natives. The Gentoos are sociable, humane, and hospitable; and, during my residence in their country, I never had occasion to observe a single instance of violence or dispute. They rear numerous herds of cattle; but such is their veneration for these animals, on account of their useful and patient services to man, that to kill or even maim one of them is deemed a capital offence.

Among their innumerable pagodas I saw various kinds of beasts, trees, and even stones. The most grotesque and extravagant of these figures are emblematical representations of the Divinity; while their other idols, of every denomination, are of

inferior order, and only intitled to their adoration as they are the repreſentatives and monitors of particular favours they have received, from time to time, from the beneficence of the Deity. Like the Perſians and Muſſulmen, they make frequent uſe of water for the purification of their bodies; but of ſuch only as is contained in particular lakes; one of them I ſaw between Baſſan and Agaſſan, on the borders of which ſtand a number of very fine pagodas. I was aſſured by a Bramin, with whom I had the pleaſure to make an acquaintance in my peregrinations through this country, that he worſhipped one God only; who, after having cleared the world of giants and malefactors, had aſcended into heaven. I am far from being inclined to charge this people with idolatry in the vulgar and literal ſenſe of that word; indeed in ſtrict language I can ſcarce ſuppoſe there is one real idolater on the face of the earth; for, although the Divine eſſence is often adored under ſome material form by which he is meant to be repreſented, ſtill I am perſuaded there is no race of men, how barba-

rous

rous ſoever, who worſhip an idol on its own account, diſtinctly from its great original. I once entered into converſation with a Bramin, in a Chriſtian church, while the prieſt was adminiſtering the ſacrament of baptiſm to an infant, and was at pains to explain to him the duties and obligations which I conceived to be implied in that rite. Having liſtened with attention, he ſeemed much pleaſed with the lame account I was able to give of them, and concluded his reply by obſerving, that the great objects of both our religions appeared to him to be the ſame.

During the ſhort time I paſſed in this village, a little fleet of their ſhips of war, about the ſize of our tartan, entered the river. They are called *Galvettes*, and made to carry four and ſometimes ſix cannon. Their chief employment is to ſcour the coaſts of a race of pirates named *Chamchas*, who iſſue from the bottom of the gulph of Guzurat, and commit depredations upon ſuch trading veſſels as they happen to ſurpriſe in thoſe ſeas.

On the 12th of November, having reſumed

ſumed my journey, I paſſed Trapore, a city of ſome extent, populous, and defended by a fort. My next ſtage was Maheim, a large town, inhabited chiefly by Bramins; and the day following I came to Agaſſan, where I lived with a Frenchman, who had the command of thirty Europeans, in the ſervice of a Rajah or Marratta prince, at Barauda, in the province of Guzurat. The Rajah of this province reſides at *Puna* or Poney, a large city, ſituated in the interior parts of the country, and is one of the moſt powerful of thoſe princes.

Agaſſan ſtands at the diſtance of five leagues from another conſiderable town, named Baſſan, which having the advantages of a good road and excellent river, fits out ſhips for the purpoſe of trading along the coaſt of Arabia. The ſea-coaſt is very ſtrongly fortified, while the country from Trapore is extremely populous, and enlivened with frequent and beautiful gardens. Beſides plenty of herbs and vegetables, the inhabitants cultivate the ſugar-cane, cocoa, and fig-trees. And in the whole way from Baſſan to Agaſſan, the traveller ſcarce meets with

with a ſingle rood of waſte or fallow-ground. The rich verdure, however, and vegetation of their gardens are, in a great degree, owing to the common uſe of wheel-wells, which are made to water the ſoil, by means of buffaloes; but in the more central diſtricts, and even along the coaſt from Tropore, the ſoil is in general extremely dry during the ſix months of fair weather. In the rainy ſeaſon, on the contrary, it is wholly under water; and then there ſprings up an amazing quantity of graſs, which, as the ground is either too moiſt or too dry to give birth to a ſingle ſhrub, gives the face of the country the appearance of one continued meadow. The moſt common tree, in the environs of Surat, is the wild date, as is a ſpecies of wild palm in the more inland country. The chief advantage the natives derive from theſe trees conſiſts in their ſap, which they are accuſtomed either to drink in its natural ſtate, or to manufacture into a kind of brandy. The wood and leaves are likewiſe of uſe in the conſtruction of their houſes. Indian corn is the prevailing crop in the quarter of

of Surat, and rice in the parts which are ſituated more to the ſouth. The natives diſcover ſkill as well as induſtry in the cultivation of their farms. As ſoon as the annual floods have withdrawn, the graſs, which has in that interval grown up, having been collected in heaps, is burned, and the aſhes are employed as manure for the purpoſe of enriching their rice fields. The crops of rice and corn are raiſed by very different methods. The Indian farmer, having ſowed his rice in a place well prepared and manured for the purpoſe, at a certain period of its growth tranſplants it into a new field, where it remains till it comes to maturity, and is cut down.

The extreme ſcarcity of water, which prevails here conſtantly for the ſpace of ſix months in the year, ſerves to exerciſe the humanity and beneficence of certain pious and well-diſpoſed perſons. Hence thoſe deep wells, which have been dug and conſtructed at a great expence, with the convenience of ſtairs reaching to the edge of the water; while a fund is allotted for the purpoſes of affording them occaſional re-

pairs,

pairs, of maintaining a number of watermen, and of furniſhing ſuch utenſils as are neceſſary for drawing water and giving drink to the cattle.

In other places it has been found expedient to conſtruct large and capacious ponds, which ſerve to collect water during the rains, and to preſerve it for public uſe in the courſe of the dry ſeaſon. Such are the dimenſions of many of thoſe vaſt reſervoirs, that the water is neither unwholeſome nor unpalatable; and is in a particular manner the reſource of the natives who live at a diſtance from rivers.

The moſt common animals in this country are tigers, monkies, and wild dogs, which are ſmaller in ſize than thoſe of America. Of the feathered tribes, I ſaw the turtle-dove, ſome peacocks, numbers of parroquets, one or two ſpecies of ſmall birds, and crows in vaſt flocks, and ſo tame that they uſed to attack the diſhes upon the table. The other native animals of eaſtern countries deſcend but ſeldom from the mountains, preferring, under the ſhelter of their

woods, a cooler and freer air than is to be found in the plain.

The houſes in the country are but ſimple cottages, in ſome places conſtructed with bamboo, in others with the palm-tree, and thatched with leaves or hay. The wall conſiſts of wattled work of oſiers and bull-ruſhes plaiſtered over with mud. The town houſes, however, are extremely different, many of which have a noble effect. In general they are only of two ſtories; but each floor conſiſts, if I may uſe the expreſſion, of three amphitheatrical gradations, upon the higheſt of which, and in the oppoſite corners, are two apartments, intended to contain the moſt valuable family effects. The front of the building is ſupported on the inſide with a certain number of pillars, and open to the day; whilſt the outer wall is ſurrounded by a kind of gallery, which embraces the other three ſides of the houſe. The area of the firſt gradation is laid with fine tapeſtry, and here the family is accuſtomed to receive and entertain their friends; it ſupports likewiſe a large baſon, which is filled with

water

water by means of a wheel-well, the machinery of which is erected in the firſt ſtory. The buffalo employed to work the machine turns the pivot, which is over his head, in his progreſs round the circumference of the well. The floor is paved with a certain compoſition, conſiſting of a ſoft ſtone pounded and mixed with a ſpecies of plaiſter made of oil and the whites of eggs. This cement, when properly prepared, becoming extremely ſolid and compact, acquires the appearance of a ſmooth ſtone of a fine varniſh, and has a more beautiful effect than that of our beſt inlaid floors. On the top of the building is a flat roof or terrace coated with the ſame cement, which they name *algamaſſe*.

The dreſs of the women is compoſed of a very long piece of painted callicoe, one half of which, after paſſing ſeveral times round the waiſt, is folded back and faſtened behind; the other half is thrown over the head, and falling down before, covers the arms and boſom, and is attached in folds to the girdle. In this manner one ſimple garment embraces the whole body, and even

ſerves for a veil to the face. In the country, however, they frequently gather together what covers the head, and let it fall upon the ſhoulders, leaving the neck and boſom almoſt compleatly expoſed, and on theſe occaſions, as it conſiſts of a very fine kind of cloth, it aſſumes the air of a ſaſh; but when at other times they chooſe to fold up the lower part of the robe, paſſing the end of it between the legs, it acquires the appearance of drawers, which deſcend to the middle of the thigh.

In town the men are uſually dreſſed in a long white robe, which has the appearance of a jacket ſewed to a kind of petticoat; but in the country they wear two long broad pieces of cloth, the one round their loins, the other over their ſhoulders, or perhaps only a ſort of band paſſed between their thighs.

Rings ſeem to be a peculiar object of female ambition in every rank and condition of life, and are uſed to adorn the toes as well as the fingers. A bracelet of glaſs tied round the wriſt, and of ſilver round the ankle, are extremely common; and

and befides the ordinary ornaments of the ear, many of them wear a nofe-jewel, or ring paffed through the feparation of the noftrils. On the forehead is fometimes a ftar punctured in the flefh; and the lower eye-lafhes are often painted black, in order to enhance the brilliancy of the pupil.

The Gentoos feldom inter, but more frequently burn the bodies of their dead; a rite ufually performed on the border of a river, over which they afterwards fcatter the afhes of the deceafed. A widow commonly mourns a year for the lofs of her hufband, and in this period devotes the firft moments after fhe awakes in the morning to tears and lamentations.

There are ftill ladies, particularly in the higher cafts, who infift upon their privilege of burning upon the funeral piles of their hufbands; but on fuch occafions it is the bufinefs of the affiftants to fuffocate the unhappy victim, by pouring pails of oil over her face, before fhe has been attacked by the flames. This religious attachment of the wife to the remains of her hufband is neverthelefs greatly on the decline.

On the 6th of December I proceeded by Baſſan to the iſland Salſet, which is ſeparated from the mainland by a branch of the ſea, in ſome places extremely narrow, and is only two leagues in breadth where I paſſed it. It is detached from the iſland of Bombay by another little arm of the ſea, which the Engliſh deſerters eaſily ſwim acroſs in their way to the Marratta forts of Varſova and Bandora. Salſet is eight leagues in breadth; and being covered with the mango, and other fruit-trees, which bear abundance of little fragrant bloſſoms, is much more pleaſant than the mainland; but its gardens are few, and the ſoil not fertile.

I dwelt nearly in the centre of the iſland, at a town named Pary, and only at a ſhort diſtance from Malart. This laſt place is the reſidence of an Avaldor, deputy to the ſoubadar or governor of the province, who lives in a kind of fortreſs, called Tana, about five leagues diſtant. Pary is in the vicinity of a fountain and two reſervoirs, garniſhed with magnificent trees, and is placed in a moſt agreeable and rural ſitua-

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tion. Here I made acquaintance with ſeveral Bramins, from whom I received in many inſtances much kindneſs and civility.

The Marratta provinces are under the ſupreme authority of Puna, but are adminiſtered by governors, who delegate their power to commandants within their reſpective juriſdictions. It is the duty of the Avaldor or commandant to collect the taxes, and in general to execute the orders of the ſoubadar, by means, if neceſſary, of an armed force conſiſting of a body of ſeapoys.

Property in land is not transferable as in Europe, but remains veſted excluſively in the ſovereign, who farms it to the peaſantry, and receives a rent in kind, which has continued fixed from time immemorial at a certain proportion of the crop. This rent paid to the ſtate is extremely moderate; and in order to encourage the induſtry of the colomby, or farmer, who forms a caſt by himſelf, he is allowed certain chiefs, whoſe buſineſs it is to protect him in all the rights of his order. Other public burdens are very inconſiderable, not exceeding the annual ſum

of five livres a family. As a particular encouragement to gardening, whatever portion of ground the farmer chooſes to employ in this manner he poſſeſſes rent-free for the ſpace of ten years, at the expiration of which period he pays to the *circar*, that is government, a third part of the produce. The ſoubadar is a kind of farmer general, who becomes bound to the ſovereign in a certain ſum for all the taxes of the province, and then collects them from the peaſantry in the beſt manner he can. The farmer, however, is in little danger of being oppreſſed, on account of the power and conſequence of his chief, who is appointed by the ſtate expreſsly for his protection. The public repairs of the province of every deſcription, and the purveyance of the governor's houſehold, are ſervices performed by the people of whatever religion or ſex; for which, however, they receive a ſmall gratuity.

Towards the end of January 1770, after making a conſiderable ſtay on this iſland, having learned that a ſhip belonging to the French Eaſt India company, called

The Indian, anchored at Surat, I was desirous to embrace this opportunity of writing to my friends in Europe. Departing, therefore, from Salset, I arrived in five days at Danou, whence it is easy to have letters conveyed to the city of Surat; and as I returned by Bassan, I had a second opportunity of admiring the simple but civilized and well-regulated manners of the natives. In the genius of the inhabitants, however, there are certain shades of difference, chiefly arising from the variety of religious opinions tolerated and exercised in the country. The Portuguese, as I have already observed, are vain and indolent; the Mahometans, with all their simplicity, are haughty, and ever prone to conceive themselves of a condition superior to other men; the Persians, or *Guebres* as they are sometimes called, are an active and industrious people; while the Gentoos, and above all the Bramins, are of unaffected simple manners, gentle, regular, and temperate in the whole conduct of their lives. Although all public offices center in the cast of the Bramins, they are peculiarly affable and conde-

condeſcending; inſomuch that I am ſatisfied they are ſtrangers to a phraſe ſufficiently intelligible in the nations of Europe, I mean *inſolence of office*. The different chambers of adminiſtration, as well as the courts of juſtice, are open to the inſpection of the public; while thoſe who preſide over them are equally acceſſible to the pooreſt peaſant with men of the firſt diſtinction. Here the ſoubadar exerciſes all the functions of his office in perſon; and I have ſeen him, on different occaſions, with no other robe than a linen covering tied round his loins, ſeated with his legs acroſs on a carpet, writing on his knees, or liſtening with great attention and humanity to the various ſuits before him. It was difficult for me to aſſociate this aſtoniſhing ſimplicity and benignity of character with the authority and importance of a ſovereign; or to connect in my mind the notion of an extenſive population, a highly cultivated country, a numerous army, forts, garriſons, circumſtances all expreſſive of a large, civilized, and opulent kingdom, with the

the innocent and inoffenſive adminiſtration of its rulers.

Upon my firſt arrival at Salſet, the deputy ſoubadar, after receiving me in the beſt manner, took occaſion to obſerve, that as Europeans were men of a fiery and turbulent character, he would be glad to be informed who was to become ſurety for my good behaviour while I remained in the country. I anſwered, that in ordinary caſes, the maxims of our police required no other pledge of a man's obedience to the laws, than his perſon and property. He replied, that a ferocity of mind, peculiar to Europeans, and wholly incompatible with the mild genius of the natives, had obliged him to diſmiſs ſome of them from the country; but that to have recourſe to their perſons or property was a proceſs which muſt be attended with too much trouble and inconvenience. The fact was, that a few determined Europeans, in a late inſtance, had put a large body of ſepoys to flight, and, elated by their ſucceſs, proceeded to take poſſeſſion of ſeveral villages. Europeans are apt to entertain the

falſe idea, that they never can do enough in ſupport of their national character for bravery, and hence are ſometimes betrayed into the moſt unwarrantable exceſſes;—while, ſtrange as it may ſeem, were theſe ferocious Europeans, ſo ſuperior to the Moors of India, to be placed in any province of the Ottoman empire, by ſome unaccountable fatality we ſhould preſently find them the inferiors of the ſame people, I mean the Moors of Turky.

This gentle diſpoſition of the natives of India is probably owing in a great degree to temperance, and a total abſtinence from animal food. The common uſe of this diet, in the bulk of other nations in the world, has I believe exalted the natural tone of their paſſions; and I can account upon no other principle for the ſtrong harſh features of Muſſulmen and Chriſtians, compared with the ſmall trait, and placid aſpect of the Gentoo. Whoever has not had an opportunity of making this compariſon, may find it difficult to underſtand what is meant by this relative coarſeneſs of feature; but in the part of India where I now reſide it would be eaſy to illuſtrate it in many inſtances, by

by only placing together two natives of the ſame province.

The manner of life led by a Bramin may, I have no doubt, contribute likewiſe to the ſame effect. His reſidence in the neighbourhood, but ſeldom within the walls, of a great town, is placed in the midſt of extenſive gardens; and this, by the bye, is the true reaſon why the ſea-coaſt all the way from Trapore is bordered with garden-ground; and hence too the very populous ſtate of that part of the country; whilſt at Baſſan, a large and well-fortified city, I met only with military men, whoſe families were in the country. Now this retired and half ſolitary life of the Bramin deprives him of none of the innocent pleaſures of ſociety; but it exempts him from a thouſand diſagreeable and painful incidents, unavoidable to thoſe who live within the gates of a city. The perpetual verdure of his retreat; the preſence of his trees and his flocks; an intire freedom from the irkſome ceremony inſeparable from great ſocieties, whereby a man often finds himſelf hampered even in his own family;
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thefe, in fine, and other circumftances, all tending to lead man back to his firft and natural ftate, may account for that benign temper of mind, as well as for thofe peculiarities of feature, obfervable in the Bramin.

Their laws are the refult of a truly meek and moral intellect, and I am told are excellently calculated to cherifh and cultivate fimilar difpofitions in the people. Profeffing myfelf, however, but little converfant in the Gentoo code, I fhall mention only a very few of their political inftitutions:—Whoever refufes to pay a tax impofed by the authority of the public, is liable to be charged with a double rate, but is never on this account fubjected to corporal punifhment, that being referved for the violations of man's natural rights: murder and affaffination are punifhed with death; feduction in either fex with the forfeiture of liberty, and the lofs of one eye; robbery with the amputation of one hand, and perpetual flavery;—thefe judicious laws render it very feldom neceffary for the magiftrate to exact penalties of a fanguinary nature. The

principle

principle of the political and moral regulations of the Bramins is to allure man to his native innocence and ſimplicity, to engage him to conform his actions to the firſt principles of his nature, and eſpecially to abſtain from whatever may have a tendency to irritate or inflame his paſſions. This is the great object of the divine law; and ſhould the wiſdom of man try to accompliſh more, the experiment will unavoidably fail. I am likewiſe of opinion that the claſſing men in different caſts is an inſtitution formed to produce the moſt pure and genuine manners.

Many of the obſervations I made in the iſland Samar I found not only applicable to this country, but even illuſtrated and confirmed by the lives of the Bramins, men whom, except in matters of religious opinion, I was in all reſpects ambitious to imitate. Like my neighbour Bramin, my reſidence was in the midſt of a large and beautiful garden, in which my hours glided ſmoothly on in one quiet and uniform tenor. Rice, fruit, and vegetables, gathered and dreſſed with my own hands, a diet

to

to which my ſtomach had been long accuſtomed, adminiſtered to my daily ſubſiſtence. My travels had given occaſion to an extreme heat of blood, an indiſpoſition I was at pains to remove by drinking rice-broth, which, properly dreſſed, is equally palatable with the fineſt milk. Two pieces of cotton cloth, the one a covering to my loins, and the other thrown over my ſhoulders, compoſed my ordinary dreſs. I allowed my beard to grow in imitation of the higheſt caſt, and like them generally walked abroad with my head uncovered and my feet bare. In ſituations of any ceremony I appeared in my full dreſs, which conſiſted in a long white robe girt round the waiſt in the manner of the Marrattas; and with a turban and ſandals, in the Mooriſh faſhion. My time was employed chiefly in reading, walking, and cultivating my garden. A few goats and ſome poultry, which I found means to procure in the neighbourhood, contributed to my amuſement; and I occaſionally made viſits in the adjacent villages. Agreeably to the manners of the country, I paſſed the night

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on a mat of reeds, whofe cool and temperate effect afforded me the moft falutary and refrefhing repofe.

This courfe of life, which I purfued with much fatisfaction for a confiderable time, was fo analogous to the manners of the Gentoo, and fo different from thofe of an European, that it foon procured me the credit and reputation of a moft fincere penitent. The Bramin, as well as the Chriftian, began to regard me with an eye of veneration. I was vifited, invited to all entertainments, and every body feemed ambitious of my acquaintance. I received prefents of the choiceft fruits from the neighbouring gardens; and, in fhort, came to be efteemed a moft devout man, who was employed in expiating his fins by the rigorous aufterities of a new life. But, alas! my virtues were far from meriting the high encomiums they received; and I was in the painful and humiliating fituation of a man who muft hear himfelf praifed for certain good or great qualities, which he is inwardly confcious he does not poffefs.

I had the misfortune to be ſeized with a diſorder named ſernas, pretty common in this country, which is accompanied with large puſtules on the body and hands. Thoſe on the fingers occaſioned me the loſs of four of my nails. At the end of twenty days, after having tried various remedies in uſe among the people, finding myſelf ſtill greatly indiſpoſed, I ſet out for Surat, hoping to receive more benefit from the medical ſkill of the capital. The fatigue of the journey, change of air, and, above all, the advantage of ſea-bathing, diſcharged my pimples; and I began to find myſelf conſiderably better.

Five months had now elapſed ſince I came to reſide in the country, during which period I went frequently abroad, and made excurſions in all directions, without meeting with the ſmalleſt danger. The civil reception I every where experienced from the inhabitants, I am inclined to impute partly to my complexion, which fatigue and the influence of hot climates had rendered ſimilar to their own, and partly to my dreſs, which was entirely accommo-

dated

dated to the taſte of the natives. The only language in which I could make myſelf underſtood was that of the Portugueſe, which, though ſomewhat in uſe in the country, is far from being generally ſpoken; hence, on various occaſions, I was taken for a Hindoo. In all ſituations, however, I was equally the object of confidence and hoſpitality. It is evident, the crimes of theft and robbery muſt be extremely rare, ſince, in the courſe of ſo many months, a ſingle inſtance of either did not come within the compaſs of my knowledge; and though I was on different occaſions three or four days from home, when, according to the cuſtom of the country, the door of my cottage was left open, I never had the ſlighteſt reaſon to ſuppoſe that a ſtranger had croſſed the threſhold in my abſence.

In thoſe countries, I have obſerved, where the people are nearly upon a footing in point of property, the private rights of individuals are leaſt liable to be invaded; for, by this means, a certain deſcription of evil propenſities, which grow

out of arbitrary diſtinctions, and increaſe in violence with the unequal diſtribution of property, are evidently precluded.

I was at Pardy the day of the carnival of the Gentoos who, on this occaſion run about the ſtreets, duſted over in their faces and cloaths with powder of different colours. Dancing to every inſtrument of noiſe, and imparting to all who come in their way the ſame ridiculous appearance with themſelves, ſeemed to be the chief objects of their amuſement. Next day I lodged at Nauſary, in the gardens of a rich Perſian, who, in the true ſpirit of hoſpitality, has erected a magnificent tent in the midſt of a beautiful parterre, for the reception and entertainment of ſtrangers. On the enſuing day, being the 19th March, I arrived at Surat, and alighted at the French factory. I embraced the conſul's obliging offer of accommodation in his family; and waited a whole month for the ſailing of a Mooriſh veſſel, which an eminent merchant of Surat was equipping for the trade of Baſſora. By this means I had an oppor-

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tunity of obtaining a more perfect knowledge of this harbour, by far the most considerable in the possession of the natives. The commerce of European nations in India was formerly confined to a few factories at this port; and I am of opinion, it would have been fortunate for both parties had there existed in convenient situations on the Indian coast, other such considerable cities as Surat. The power of the Indian princes, in these circumstances, would have operated with more effect, and might have checked that spirit of conquest in Europeans, which, partly owing to the calamities inseparable from war, but chiefly to the sad diminution it occasions in the industry of the people, must always prove disastrous to the proper views of a trading company. The commerce of Canton has been uniformly carried on nearly upon the same terms with all nations whatever; and still the Chinese trade continues to maintain its ground in a manner advantageous both to the native and foreigner, a fact which I consider as an il-

luſtration and proof of the truth of my opinion.

Surat ſtands in a large and fertile plain, with few trees, particularly on the left ſide of the river, and commands a view of the oppoſite grounds. The ſtreets are of conſiderable breadth; but aukwardly formed, miſerably paved, and, from the various induſtry of a crouded population, extremely inconvenient. The houſes are large and ſtrong buildings, in good taſte, and well ſuited to the climate; though with very little outwardly to recommend them. The public markets of every denomination are well ſupplied with all the neceſſaries and comforts of life. The incredible number of ſlaves and ſepoys, it being competent to every individual to have as many armed men in his ſervice as he can afford to pay; and the conſtant repair of coaches and palanquins, impreſs the mind of a ſtranger with a high idea of the affluence of the people. The cabriole, but in the Mooriſh taſte, is as common at Surat as is that vehicle in the ſtreets of London or Paris; and, as it is drawn by oxen trained to go

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at a gallop, is equally convenient and expeditious: the pole and ſtraps of the carriage are of bamboo, and have all the elaſticity of our main-braces. The gardens are many and beautiful. The harbour is greatly frequented; and the ſhips built in their dock-yards are of a ſtrong and ſolid conſtruction. The trade of Surat, ſtill very extenſive, has, however, been much impaired by certain impolitic regulations introduced by the nabob, at the inſtigation of the Engliſh.

This being the great mart for the immenſe produce of one of the richeſt and moſt extenſive parts of India, the quantity and variety of merchandize diſplayed in the warehouſes are aſtoniſhing to a ſtranger. Beſides the European factories, there are here numbers of Mooriſh, Perſian, and Gentoo merchants; and, in order that the reader may have an idea of a merchant of Surat, I ſhall juſt mention the proprietor of the ſhip on board of which I had taken a paſſage for Baſſora. His trade, it is proper to obſerve, had decreaſed to leſs than one half of what it had been formerly; but

he was ſtill owner of ten large armed veſſels, which he lets out in freight to the Engliſh. From his ſlaves he obtains agents and ſupercargoes for his factories abroad, and ſometimes captains and officers for the veſſels he equips and employs on his own account. His ſhips, as well as his factory at Baſſora, diſplay his flag; and he poſſeſſes in ſovereignty a conſiderable iſland in the Euphrates. His commercial operations extend over the whole Indian coaſt, from China to Baſſora. In his family are at leaſt a hundred ſlaves of ſome diſtinction, who have ſlaves under them. I ſaw him on a day of unuſual ceremony, when he appeared mounted on an elephant, and, beſides a long train of dependants on foot, was attended by a numerous company of his own relations on horſeback, and in palanquins. Two hundred of his ſepoys led the van, while a large collection of muſical inſtruments, braying intolerable diſſonance, cloſed the rear; a proceſſion which, in my opinion, would have better ſuited the emperor of Java than a dealer in callicoes at Surat.

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I attended the commemoration of Abraham's ſacrifice, or the Courbanbeyran, a ſolemnity to which the extraordinary pomp of the Indian grandees in their attendance on the nabob to his moſque, the incredible number of troops, the bands of muſic, the ſplendour of equipages and robes, and the immenſe croud of ſpectators aſſembled from all quarters, gave peculiar grandeur and magnificence. His highneſs was eſcorted by five or ſix thouſand ſepoys, and a conſiderable train of artillery, whilſt between him and his mufti the Engliſh counſellors, with a body of the company's troops, took diſtinguiſhed precedence.

Here it is ſometimes difficult to ſay in which of theſe powers, the Engliſh, the Marrattas, or the nabob, the ſupreme authority is veſted; hence, in the courſe of my travels, I have never met with ſuch numbers of armed men in any other city in the world. The Engliſh are in poſſeſſion of the caſtle and certain gates, the nabob is nominally maſter of the city, and the Marrattas, who claim a kind of tribute annually from the inhabitants, have two gates and a large body of troops; but, from this aukward collision

collision of divided authority, there frequently arises much public violence and disorder. I conclude these observations on Surat, the grandeur of which, though in a stile extremely different from all that I have ever seen of the same kind in Europe, contains, however, something peculiarly magnificent, and imposing on the imagination.

CHAP. III.

Voyage from Surat to Bassora, Mascate in Arabia Felix, Bender Abouchèir in Persia; my Abode at Bassora.

ON the 20th of April we set sail for Bassora, in company with an armed English vessel, which served us for a pilot and convoy to the mouth of the gulph. She was destined to scour the coasts of the *Sindys* and *Chamchas*, not of Marratta pirates, as is commonly supposed. The good government of the Marratta tribes, and particularly their unremitting industry to repress the progress of piracy in those seas, by means of forts and cruizers, to which even the Portuguese flag owes its protection, render it extremely improbable that the

the freebooters who moleſt the Malabar coaſt, and who are generally called Marratta pirates, actually belong to thoſe ſtates. It is poſſible, indeed, that they deſcend from the ſouthern parts of the Marratta dominions; but in this caſe, unowned and unencouraged by that government, they ſkulk under the flag of little diſaffected princes, who are very frequent on thoſe coaſts.

Being to touch at Maſcate, and as the S. W. winds were faſt approaching, and the direction of the current bore towards the coaſt of Sindys or Diu, we ſteered weſtward, and made land on a low and ſandy ſhore, S. W. of the Reſulgat mountains. We then coaſted northward, and dropped anchor at Maſcate, after a paſſage of thirteen days. Beſides a large and excellent road, there is here a very good harbour, in which we found four fathom and a half of water. The high mountains of the coaſt and adjacent iſlands, by which the harbour is formed, cover it from the winds, and protect it in all ſeaſons from the inconvenience of a rolling ſea. S. W. from the

the heights of cape Reſulgat, and on that part of the coaſt where we went on ſhore, is another port; but it is only frequented by the Arabs, the Abyſſinians, and the trade of the Red Sea. Maſcate is without the ſtreights of Ormus, and conſequently in a moſt favourable ſituation for trade. Hence it ſerves as an emporium for the commerce of Indus, whoſe ſtreights are liable to be frequently rough and tempeſtuous; as well as for that of the Perſian gulph, whoſe navigation is much more tedious and uncertain than that of the Indian ſea.

Our pilot, though an Indian moor, was a man of good capacity; he ſettled with great facility the ſhip's courſe, but by rules different from ours, which I cannot pretend to explain: he gave his orders with much compoſure and preciſion; and guided the veſſel by charts, which he himſelf had drawn of the Chineſe gulph of Bengal and Perſia. Had the natural talents of this Moor been cultivated by the ſcience of mathematics, and had he poſſeſſed in a higher degree the enterprize of a European navigator,

navigator, I am ſatisfied he would have made an excellent ſeaman.

I took the earlieſt opportunity of going aſhore, and met with a native of Hiſpahan who acted as agent for French affairs in this city. The Arabian populace have generally been repreſented as a wicked and licentious race of men; a report which, as I went about in town and country, in an European dreſs, without meeting with the ſmalleſt diſturbance, my own experience by no means warrants me to confirm. In this town, which, by the bye, is miſerably built, I ſaw a number of fine gardens; beſides trefoil, and as many vegetables as a ſcanty ſoil, lying among barren rocks, may be expected to produce, there are here dates, apricots, and fig-trees, both of India and Europe. They have roots and vegetables equal to the conſumption of the inhabitants as well as ſtrangers. This port is frequented by ſhipping from the different countries of India; but particularly by ſuch as are employed in the coaſting trade from Eleatif all the way to Ceylon. The quiet manners of the Arabians in this city,

city, are probably owing to their intercourſe with ſtrangers, to their being accuſtomed to mingle with people of all religions, as well as to the good policy of the Iman or ſovereign, who is anxious to promote the intereſts of trade and navigation in every part of his dominions. Beſides, it is ſtill recollected that this country once belonged to the Portugueſe, and that forcible means have occaſionally been employed to controul the reſtleſs humour of the natives; and hence the reaſon, I preſume, why Europeans experience a degree of conſideration here, which they do not enjoy in any other part of Arabia. The Iman is too ſenſible to the advantages of their commerce, to diſcourage their entering his harbour; but he is alſo jealous of their conduct, and too cautious of his own ſecurity to permit them to ſettle in his town. He knows, that although Maſcate is ſituated on the mainland of Arabia, it is, however, in a manner inſulated from the continent by very high and inacceſſible mountains, and therefore trembles at the thought of admitting an European colony within the

walls of a city, which has no communication with his other dominions, except by a narrow pafs among fteep and rugged rocks, where a handful of men might eafily ftop the progrefs of a whole army.

The Iman of this kingdom affects to be the only real defcendant of Mahomet, and therefore wears a blue inftead of the green turban, which is worn by the cheiks of Turky. He is fovereign of an extenfive country, and refides in his capital, fituated behind lofty and arid mountains, at five days journey from Mafcate. Paffing the mountains of Mafcate, the traveller defcends into a vaft plain covered with date trees, interfperfed with herds of cattle and fruitful fields, and cultivated by a people of civil and obliging manners. Such is the information, at leaft, which I received from a French factor, who, in order to avoid the heat of Mafcate, which the reflection of the mountains, and the fcarcity of rain in the dry feafon, render almoft uninhabitable, is ufed to pafs the fummer months in that country. Rain never falls oftener in this part of the world than four or perhaps five times in the year.

In thoſe regions the bulk of the inhabitants live chiefly on dates and milk, converted into a very dry ſubſtance, with the appearance of little flint ſtones; which, however, being again diſſolved, affords a kind of acid, but refreſhing liquor. The environs of Maſcate, which are extremely confined by their contiguity to theſe high naked mountains, produce nothing but a ſmall quantity of vegetables. From the ſea coaſt, however, they are well ſupplied in fiſh, while all other articles neceſſary for ſubſiſtence are imported either by ſea from Sindys and Perſia, or upon the backs of mules from the interior parts of the country.

I obſerved both at Batavia and Surat, that the Aſiatic women, eſpecially Mahometan, appear very ſeldom abroad. At Surat, the perſons as well as faces of the ſex are covered with a veil; but at Maſcate theſe oriental manners are obſerved with ſuch extreme rigour, that not even in a ſhop or public market is an Arabian female to be ſeen. During my abode in this city I did not obſerve an individual of the moſt amiable part of our ſpecies, three negroes

negroe ſlaves excepted, and they were wrapped up in large linen cloaks.

Having ſpent ſeveral days at this port, one of the moſt commercial in Arabia Felix, we got a pilot for the Perſian Gulph, and after weighing anchor ſtood for the Streights of Ormus: we came in view of them in the ſpace of two days; but as the wind blew from the N. W. freſh and ſqually, in order to clear the iſles of Ormus and Mamouth Salem we were obliged to keep tacking for ſeveral days.

The terror of a high rolling ſea prevalent in the Streights of Ormus, has given riſe to a very ſingular cuſtom practiſed by the Indian mariners. On a certain day of the year they conſtruct, as a preſent for and in order to appeaſe the wrath of Mamouth Salem, a ſmall veſſel, which upon entering the Streights they launch into the waves, ſatisfied that by this ſymbolical ſhipwreck they elude the fury of that vengeance which was pointed againſt themſelves. To this rite of ſuperſtition ſucceeds a mock naval engagement, in which the brave exertions of the natives to defend the entrance to

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their ſeas againſt the invaſions of the enemy, are meant to be repreſented; when the former, after diſplaying many feats of heroic valour, are conſtantly victorious.

We ſoon diſcovered a cape on the coaſt of Perſia, which forms a kind of elbow, and determines the entrance to the Streights. I had been told it was uſual to ſail immediately round it; but our pilot was of a different opinion, and choſe to ſtand towards the other ſide, keeping at ſeveral leagues diſtance from the coaſt of Arabia. I cannot, however, give him much credit for his ability as a ſeaman on this occaſion, for next day the wind ſhifted to the N. W. and blew freſh with violent ſqualls; we were now therefore in the ſeaſon when the N. W. winds prevail in the Perſian Gulph, and as they continue to blow during the ſummer months, the paſſage of the Streights was become extremely precarious. We entered the Sound, which continues all the way to Baſſora; and having diſcovered the coaſt of Bender Abaſſy, a port much frequented in former times, we ſtood along the ſide of a little iſland ſituated S.

W.

W. of *Camron* or *Kiſmiſh*, between which two places lies a paſſage into the Streights. The wind favouring us a little, we coaſted the iſland *Camron* on the ſide next the ſea. As we advanced the courſe of the current, which iſſues from the mouth of the gulph, as well as the N. W. wind, which kept blowing all the way to Baſſora, were againſt us. We ſailed, therefore, at the diſtance of only five or ſix leagues from the coaſt of Perſia, in order to keep as much as poſſible in the line of ſeparation between the N. W. wind which blows towards the coaſt of Arabia, and is eſteemed extremely unwholeſome, and that ſtormy region which lies along the Perſian ſhore. We had at times favourable intervals, and continuing the ſame courſe we left three iſlands towards the coaſt of Arabia, but kept conſtantly at the ſame diſtance from the ſide of Perſia, being apprehenſive of meeting with ſtorms or calms under the adjacent mountains.

I lived on the beſt terms with our Mooriſh paſſengers, whoſe meek and peaceable diſpoſitions harmonized with my own. They appeared ſomewhat fana-

tical in matters of religion, as indeed are all Muſſulmen of great towns, but I was careful to give them no offence in their exerciſes, for while they ſaid prayers and read the *Coran* at my ſide, I made it my buſineſs never to be found between their proſtrations and the prophet's grave at Mecca. Their complaiſant behaviour was not confined to Muſſulmen, but extended equally to Gentoos, Chriſtians, and Jews, a liberality which ſoftened in ſome degree the harſh opinion I had been uſed to entertain of all who had imbibed the haughty and imperious doctrines of Mahomet. The firſt principles of that law, though ſevere and intolerating as to manners, are in many reſpects juſt; but their ſyſtem being upon the whole a tranſcript of the prejudices and narrow character of its founder, tends to inculcate on the minds of its votaries a ſuperlative notion of high ſuperiority over other men. The friendly and ſociable behaviour, therefore, of theſe Moors, I would refer partly to the native character of the Aſiatic, and partly to the beſt maxims and inſtitutions of their religion.

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We had likewiſe twenty derviſes, whoſe deportment was in every reſpect congenial to their profeſſion, and engaged my ſincere veneration. From their converſation I could diſcover in theſe men the ſoundeſt principles of morality, which their painful ſituation on this voyage gave them frequent occaſion to exerciſe. One of their companions lay on his death-bed, a man, who after ſuffering extreme agony, which he bore with great conſtancy and reſignation, ſhewed in the peculiarly mild and ſerene effect of his countenance at the moment of his diſſolution, with how little regret he bade adieu to this frail and miſerable body. For the edification of the company during our meals, the beſt informed among the derviſes were regularly invited by the ſhip's officers to read and explain certain paſſages of their books; but theſe lectures I uſed to find of a very tireſome length. On ſuch occaſions I enjoyed the agreeable ſociety of a Jew, a native of Aden, who was not inferior to any of our paſſengers in the meek and moral virtues of the Aſiatic; and with whom I had much ſatisfaction in diſcuſ-

ſing the grounds of our different religious opinions.

The ſhip's officers ſeemed to be of an inquiſitive diſpoſition, and hence, among many other queſtions, I was aſked, why the French in general were ſo little addicted to the ſame ſimple manner of thinking and acting as myſelf; whence that extreme impatience of their native country, which hurried them to the ends of the earth, amaſſing money, and ſpending it to no manner of purpoſe; and what pleaſure or amuſement they could find in being the inſtruments of animoſity and diſſenſion in all thoſe nations which had the misfortune of their viſits? They expreſſed much regret that the Europeans had been ſo ſucceſsful in ſeducing the natives of Aſia to their intereſts and views, the pernicious effects of which they alledged were now felt, when it was too late to remedy them. I talked a great deal of the glory of the *Grande Monarque*, and the dignity as well as ſecurity of the ſtate: but they could entertain no notion of glory, or even of duty, when ſeparated from moral rectitude, and the principles of a ſimple and charitable mind.

mind. I will not pretend to ſay which opinion prevailed in point of argument; but it was evident, that though they ſeemed extremely candid and open to information, I had not the honour to bring them over to my ſide of the queſtion.

The Aſiatics in general conſider Europeans as men of reaſoning, rather than reaſonable men; or in other words, as a race of ingenious fools; and in this opinion our whole ſhip's company ſeemed to concur. According to them, in order to form a right judgment of any thing, a man ſhould aſſume the character of a judge, diveſting himſelf of all bias and intereſt whatever with regard to the point in diſcuſſion. He muſt poſſeſs the faculty of a juſt and luminous underſtanding, with what they term an unimpaired elaſticity of brain, requiſites ſeldom to be found in a man of buſineſs, the bent of whoſe ideas is too much directed towards one object, and never, they contend, to be found in an European, whoſe prejudiced habits of life are wholly incompatible with freedom of reflection and ſound judgment. The reaſoning of theſe people

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did not appear to me to be altogether in the wrong; but when I conſidered their indolence, and our weakneſs, probably the difference between us is only in degree; for it is impoſſible that human candour and impartiality ſhould ever reach ſo high a ſtandard, as that all the ſentiments of even the beſt men ſhall be true, and exactly conformable to the nature of things.

Although theſe men were by no means adepts in the ſcience of geometry, they affected to aſcertain the ſeat of juſt thought by a very ſingular kind of mathematical illuſtration. This, they ſay, is to be found on the vertex of a very obtuſe angle, formed by two lines, the extremities of which at the point of contact repreſent ſenſe and reaſon. The other extremities of the lines, on account of the ſpecies of angle they contain, are almoſt oppoſite to each other, and denote folly in oppoſition to ſenſe, and ſtupidity in oppoſition to reaſon;—now the moment a man recedes from the angular point where ſenſe and reaſon are united, and where nature originally placed him, he begins to approximate the extreme, either

ther of folly or ſtupidity. In their application of this problem, the natives of both countries deal uncandidly with each other; for while the Aſiatic finds the European at the pinnacle of folly, the European is equally ſure he diſcovers the Aſiatic in the extreme point of ſtupidity. For my part, I am perſuaded that neither the one nor the other is in a condition to mantain his balance on the angular point. And therefore to man, liable as he is to be ſurprized and agitated by all the violent paſſions of his nature, the ſtation aſſigned him by the Indian philoſopher muſt ever afford us a precarious ſupport.——But I return to the ſequel of my voyage.

We touched at Bender Abouchier, a ſea port of Perſia, where after executing the inſtructions of our employers, we were to receive a new pilot. The firſt pilot belonged to Maſcate, and had engaged to conduct us for fifty rupees only to Abouchier; but beſides, we were now to enter the channel of the Euphrates, the navigation of which this pilot did not pretend to underſtand, it was plain he was but a novice in the practical

practical part of his profession, for at the distance of twenty leagues from Abouchier the ship got entangled among rocks, which project from a certain cape far into the sea, whereby we were considerably detained. While we were struggling with our difficulties amidst these rocks at least five leagues from land, the wind, constantly in the N. W, sprung up fresh and squally, and we were obliged to drop an anchor in twenty fathoms water, two leagues from the shore. It having calmed, we again got under weigh, and at length doubled the cape, after which the coast begins to recede towards the N. E.; but we spent twelve days in recovering the advantage we had lost by the inexperience of our pilot. We now stood with the rocks of the cape on our right, and a small island with several adjacent sand-banks on the larboard side. These rocks are very ignorantly laid down on our charts, which indeed are in general extremely inaccurate respecting the navigation of this gulph. Six days after, as we passed a fort, formerly in possession of the Portuguese we began to enter the road of Abouchier,

Abouchier, which is much expoſed to the weather, but has an excellent bottom.

In the mouth of the port lay a veſſel belonging to Great Britain, which is the only European nation ſeen here in the purſuits of trade. The entrance to the harbour being formed by banks of ſand, which extend a great way into the gulph, is extremely difficult of acceſs; beſides, the road is at too great a diſtance from land, and the coaſt is exceſſively low towards the edge of the ſea.

From this plentiful country, which is regarded as the granary of Baſſora, we received an excellent ſupply of proviſions. The ſoil immediately about Baſſora, as well as the adjacent country, being miſerably dry and barren, its inhabitants are indebted for the neceſſaries of life to Bender Abouchier, whoſe environs are remarkably fertile and pleaſant.

Having taken on board a pilot for the further proſecution of our voyage, in conſideration of whoſe trouble and the uſe of a ſounding boat we were to pay thirty rupees, we again put to ſea with a favourable

able wind, and ſtood for the mouth of the Euphrates. We had ſailed little more than three leagues and a half, for we had not yet doubled the iſland of Careith, when the wind returning to the N. W. blew freſh, and exceſſively hot. We tacked, but without gaining the ſmalleſt advantage; and the wind continuing to blow with the ſame force, ſeconded by the current; and our water, of which we had laid in none at Abouchier, beginning to fail; we came to anchor at Careith. The ſovereignty of this iſland, I find, belongs to a Perſian chief, who pays tribute to the prince of Bender Abouchier. This prince likewiſe receives tribute from the little iſland of Barheim, famous for its pearl-fiſheries. The empire of Perſia, like that of the Mogul, is broken into ſmall principalities, which are held and acknowledged by their reſpective lords as fiefs under the prince of Hiſpahan.

The iſle of Careith, which once belonged to the Dutch, and which the Engliſh in a later period endeavoured to become maſters of, is at preſent inhabited by Perſians, Curds, and

and Arabs, who all agree in one point, viz. a moſt rooted antipathy to Europeans. The Careith veſſels, which infeſt the Perſian Gulph are like our gallies; and though they are ſcarce conſidered in the light of pirates, every European trader ought to be well armed and in condition to face them. Preſuming at firſt ſight that we belonged to ſome European port, they gave chace, and ſtopped our ſhip's boat; but upon diſcovering we were Indian it was releaſed, and we were permitted to proſecute our voyage.

The inhabitants of Abouchier itſelf are far from being in the intereſt of Europeans, and hence the bottom of the gulph from Barheim to Abouchier is frequented by a number of ſmall veſſels, a ſort of ſemi-pirates, againſt which ſuch ſhips from Europe as have buſineſs in theſe ſeas would do well to be on their guard. Though we had been provided in a pilot for the Euphrates at Abouchier, we were obliged to hire another at Careith; and as a part of his ſalary is a perquiſite to government, it was idle to inſiſt upon the inutility of

of two pilots for the ſame voyage. Having therefore, according to Aſiatic cuſtom, made him a preſent over and above his wages, and received another in return, we again ſet ſail. As this coaſt lies extremely low, and is bordered all along with flooded grounds, and having a moſt unſkilful pilot, it was with great difficulty, and by conſtantly heaving the lead, that we at laſt reached the mouth of the river. At the diſtance of eight leagues from the Euphrates, our pilots, I obſerved, became anxious about what they called the entrance to the old bed of the river, which is ſituated on the Curd coaſt. We paſſed over various banks and gutters, along which the river diſcharges itſelf into the gulph, and were twice a-ground, notwithſtanding the attention of our pilots, before we could reach the coaſt of Arabia. We ſent the boat and ſome of our hands on ſhore, in order to diſcover if they could the date-tree; for as it is not produced on the confines of the other paſſages, it is by this means they are enabled to aſcertain the principal canal of the river. We were ſoon preſented with a date branch, which

encouraged our pilots, and they entered boldly into the channel. As this paſſage runs in a line parallel to the ſhore, as ſoon as the veſſel gets ſight of land, which, however, is extremely low, ſhe is known to be clear of all thoſe banks that incommode the navigation of the Euphrates. Beſides the inconvenience of a very rapid current, there is but twenty feet water at flood tide in the deepeſt of thoſe channels, which run between the ſand-banks formed in the bed of the river. It is neceſſary in thoſe narrow canals to be particularly careful not to run a-ground; for, being expoſed in this ſituation to the whole force of the current, the veſſel would be in danger of going to pieces. When the pilot is apprehenſive, therefore, of ſuch an accident, he endeavours to lay the ſhip in a cavity of the bank: as the force of the current has been already broken in its deſcent, ſhe may remain in tolerable ſafety.

The Curd coaſt being formed entirely of ſunk grounds, I am inclined to believe that the other paſſages up the Euphrates, mentioned by ſome navigators, are extremely

tremely narrow; at leaſt, I can ſay that in ſailing up this river I did not find, and I have not heard that there is any other very conſiderable canal.

The dry and ſandy coaſt of Arabia is the certain mark of the branch we purſued; but we had ſteered along this coaſt a conſiderable time, when we arrived at the extremity of the river's oppoſite bank, which is on the Curd ſide, greeniſh, and ought to be in view before the pilot attempts to enter into the middle of the channel. The veſſel no ſooner gets between the banks of the Euphrates, than the depth of water is found to be conſiderably increaſed. As Baſſora is at the diſtance of forty leagues from the ſea, ſhips mount with the tide, and drop anchor at Juſan in any place they pleaſe, unmoleſted by the current. At Juſan the bottom is good, and of a greeniſh clay, but of ſo tenacious a quality, that it is often difficult to weigh anchor: all the way for about twenty-five leagues from the mouth of the river, it is tolerably neat and clean, but there it begins to be incommod-

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ed by ſand-banks, which render this navigation very difficult.

The Euphrates detaches, on the ſide of Arabia, a ſmall canal navigable for boats of fifty tons, along which are villages that trade with Baſſora, and Elcatif, a town of Arabia, ſituated in the line of the canal. We continued our courſe along the coaſt of Arabia; but found it neceſſary to proceed with the greateſt circumſpection, particularly where the ſhore is low, as it is ſometimes without date-trees, and covered with water at high ſea.

We paſſed a moſque of derviſes on the Curd coaſt, and afterwards the ruins of ſome old fortifications, to which Solimancha, a famous Curd chieftain, made faſt on each ſide of the river chains and a bridge of boats, when he intercepted the navigation of the Euphrates. About ſix leagues from Baſſora, we paſſed to the left of the little iſland of Cheliby, and afterwards diſcovered, on the coaſt of Arabia, the mouth of a ſmall river, on the banks of which ſtands an inconſiderable moſque. Here, at a third of the river's breadth from the Arabian coaſt,

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the Baſſora ſhipping come to anchor. On the border of this river, and only a quarter of a league within the extremities of its banks, ſtands the city of Baſſora, whoſe gardens extend to the very edge of the Euphrates.

Here we found three armed ſhips belonging to Great Britain, which were deſtined for the protection of the Engliſh at Baſſora, Aboucheir, and Maſcate, as well as to defend their trade from the depredations of the natives in the navigation of the gulph. The Engliſh poſſeſs the greateſt part of the Baſſora trade; but as the Arabs and Curds, who compoſe the bulk of the inhabitants, are very little civilized, and as the Turks, from their remote ſituation from Europe, might be tempted to expel ſtrangers, with a view to a monopoly of this trade, the Engliſh have had the addreſs, under various pretexts, to get five hundred national troops ſtationed on ſhore. Beſides, as their ſhips lie at anchor within leſs than a gun-ſhot of the town, they are in condition to over-awe the inhabitants upon any emergency that may render their interference

interference expedient. The Arabian populace are generally confidered, as has been already obferved, fpiteful and vindictive to ftrangers, particularly Europeans; I have feen, however, Indian failors in the fervice of the Englifh give law to the natives of Baffora, by a fevere application of the oar. This behaviour would have been very differently received from the retainers of any other nation whatever; but it is a common obfervation, that the arrogance of a powerful mafter often defcends to his fervant; hence, though naturally tame and unwarlike in his own character, he will affect a fuperiority over thofe who, on ordinary occafions, are much braver than himfelf. In the exercife of a moft extenfive commerce, the Englifh have difcovered the good policy of appearing open and liberal in their tranfactions with ftrangers; and therefore, though their conduct, in other refpects, often gives umbrage, they are efteemed as merchants.

Baffora is a large and populous city; but the town-walls, as well as private houfes, which are poor habitations, are built en-

tirely of earth. The houſes are either altogether without windows, or have them of a very ſmall ſize, in order to exclude the burning winds of the deſert, which commences under the walls of the town. The banks of the Euphrates ſupply the inhabitants with fruit and vegetables, while they receive from Bender Aboucheir all the other neceſſaries of life. The bulk of the people, like the reſt of the natives in this quarter of Arabia, ſubſiſt almoſt entirely on dates and a kind of ſour milk. The cuſtoms of the Eaſt, reſpecting the ſex, obtain here in all their ſtrictneſs; inſomuch that, from the condition of children to that of full-grown women, they are equally inviſible to the eye of a ſtranger as if they were entirely extinct.

Baſſora holds, under the Grand Signior, of the Baſha of Bagdad, who, however, poſſeſſes but a very limited authority, and finds it expedient to exerciſe much diſcretion in his conduct towards both the Curds and Arabians. There are here ſeveral Jewiſh and Arabian merchants, who trade with Aboucheir, Maſcate, Barheim, and Elcatif, eſpecially

eſpecially with the iſle of Barheim, which ſupplies the Elcatif merchants, as well as thoſe of the towns on the canal above-mentioned, with beautiful pearls.

In the regions of the deſert immediately contiguous to this city are cheiks or Arabian chieftains, who entertain a violent averſion to the Mahometans, and who adore one God, without regard to myſtery, or any ſyſtematic form of worſhip whatever. The other inhabitants in thoſe parts, particularly on the confines of the deſert, are rigid followers of the prophet; but I am told, in the more central regions there are ſeveral ignorant tribes, half Jews and half Chriſtians, who adhere to no defined claſs of religious opinions in the world.

Having quitted the ſhip before ſhe arrived at her ſtation, I got on ſhore the 25th June 1770, and was well received by the French conſul, who politely made me a tender of his ſervices. Learning that fifteen days before a very rich and numerous caravan ſet out for Aleppo, I ſaw with much regret that our tedious paſſage from

 Surat

Surat had deprived me of an excellent opportunity of crossing the desert; and was extremely apprehensive that I might be obliged to wait six months at Bassora for the departure of another. The merchants of this place carry on a considerable traffic, by means of large boats decked with leather, deep in the hull, and built of the date-tree, (which is the only thing like timber in this country) with all that part of Asia under the dominion of the Porte which communicates with the Tygris and Euphrates.

The industry of the people is observable in a species of curious little boats, which they equip for the navigation of the river. They are of an oval form, made of osiers interwoven in the manner of a basket, and coated with mud and tar. They are very properly named *couffes*, and move by means of a kind of oar or scull, presenting a mode of navigation which I had scarce met with before.

My fears of being long detained at this stage of my travels were of short continuance; for, agreeably to information I had received

received at Surat, I was told the day after my arrival, that a caravan of Bedouins, or Arabian ſhepherds, on their way to Aleppo with young camels, were encamped two day's journey from Baſſora. Upon the caravan's halting in the neighbourhood, their chief had ſent to make enquiry in the city whether there were any paſſengers who deſired to take the advantage of his protection over the deſert. Some Arabians in the vicinity embraced this opportunity of going to Aleppo, from one of whom the French conſul was ſo obliging as to hire me a dromedary, and to agree with him for the carriage of my water and effects, at the ſame time ſtipulating with another for his ſervices as a cook. The Mooriſh veſſel not being come into port, I made all poſſible haſte to fetch my things from on board, and to lay in ſuch proviſions as were neceſſary for the journey. I dreſſed myſelf in a Turkiſh habit, and, having made my beſt acknowledgments to my friend the conſul for all his civilities, I took my leave and departed.

CHAP. IV.

A Journey from Bassora to Damascus, over the Deserts of Arabia.

I Had been three days at Bassora, when, on the 28th of June, I set out to join the caravan of Bedouin shepherds. In the evening we put up at a built* village, where I met with the Arabian with whom the consul had made for me an agreement, and from whom I received a written obligation for my safe conduct to Aleppo. He took me under his care with every mark of hospitality, and my entertainment began to savour rather more of the shepherd than town life. Next day the brother of my Arabian friend having acquainted me that every thing was ready for our departure, I mounted a camel, for the first time in my life, in company with eight Arabs. We began our march, and

* In contradistinction to the moveable habitations of the desert.

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came up in the evening with our caravan, near a Bedouin camp, conſiſting of Arabs who ſojourn in theſe parts. Our caravan amounted to a hundred and fifty men, and fifteen hundred young camels. The deſert ſeemed entirely covered with herds and flocks of various denominations, belonging to the Bedouins of the neighbouring camp. The camels wander over the deſert during the day in ſearch of food, but are accuſtomed to join the camp in the evening, each repairing to his maſter's tent, before which he ſquats down until morning. From their milk and fleeces the Arab derives all the ſimple neceſſaries of life, food, cloathing, and lodging.

The day following we began to ſet forward on our journey, when the great extent of ground covered by the caravan afforded a very beautiful and entertaining proſpect. On the ſecond day of our march we paſſed the ruins of an old caſtle in the vicinity of a well, out of which we filled our bottles; and in two days more we came to other wells, and overtook a couple of Arabs mounted on aſſes.

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After travelling four days more, we diſcovered an Arabian encampment; and here, in order to prevent my being diſtinguiſhed from my companions, I put on an *abe* or robe, with a handkerchief floating on my head, in the ſtyle of the deſert; for hitherto I had been clad in the Turkiſh faſhion, which is different from that of the Arabs, particularly the Bedouins. The *abe* conſiſts of woollen ſtuff, and compoſes the dreſs of both ſexes. Next the ſkin is generally worn a white one of a fine quality, over which are two others of a larger ſize; and while the uppermoſt remains looſe and flowing, the ſecond is faſtened about the waiſt with a girdle. The latter is commonly ſtriped black and white; but the former is for the greateſt part entirely black. This robe is of a very ſimple form, and, in order that the reader may have a diſtinct idea of it, he has only to conceive a ſack as wide as it is long, which, being ſlit lengthways for the convenience of putting it on, and paſſing it over the head, with two holes, one in each corner, to receive the arms, will be an exact model of the Arabian

Arabian *abe*. This is all the variety of dreſs that enters into the wardrobe of the Arab; his perſon, however, is completely covered, and his *abe* being of ſo cloſe a texture as to be impenetrable to water, is an excellent defence againſt the rain; and, as it is large enough to give free acceſs to the air, and denſe enough to repel the firſt bluſh of the ſun's rays, it is equally uſeful againſt the burning heat of the deſert. No perſons wear either breeches or drawers, as is cuſtomary in towns. On the head of the male is an ample ſized handkerchief of ſilk and cotton, attached by a large piece of cotton cloth, which, after paſſing twice round the head, falls down upon the ſhoulders, covering them by its breadth. The ends of the handkerchief having been doubled down on the mouth and noſe, are returned under the fillet which binds it to the head, and in this manner he endeavours to defend the cheſt and lungs againſt the dangerous influence of a moſt formidably dry and parching wind. The true Bedouin Arab never ſhaves either his head or beard; and his hair, diſpoſed

into ten or twelve treſſes, floats careleſsly on his ſhoulders. The head-dreſs of the women is almoſt the ſame; and indeed one perceives very little difference between the dreſs of the two ſexes, except in the colour of the handkerchief, and the jewels employed to adorn the head of the female. The *abe* of the women ſerves for a complete veil to the face, there being only ſuch a ſmall aperture for the eyes, as is neceſſary for uſe; but in many parts of theſe deſerts the Arabs of both ſexes go entirely naked.

The Bedouins, with a degree of prudence not always equally viſible in their conduct, as will afterwards appear, leaving their camels deſtined for the Aleppo market conſiderably behind us, proceeded a quarter of a mile from the Arabian camp. One of our men now ran before, to requeſt the friendſhip of the tribe, a requeſt which is complied with almoſt of courſe as ſoon as a ſtranger has arrived within the lines of their encampment. It is granted, however, according to cuſtom, under all the formalities of war; and therefore

therefore a party of their warriors ruſhing inſtantly from the camp, ran full ſpeed towards ours. The Bedouins diſmounted from their dromedaries, and proceeded with equal celerity to meet them, when mingling with much apparent rage, each holding his lance pointed againſt the breaſt of his opponent, they exhibited a mock fight, accompanied with loud ſhouts on both ſides. We were ſoon introduced to the camp, when peace and good order were immediately reſtored. My companions were deſirous to have ſome traffic in camels, and we ſojourned within their lines two days and a half.

One day I went on a viſit to the Bedouin camp entirely alone, for my conductor, either really or affecting to be afraid of ſome diſagreeable adventure, declined his attendance. About the diſtance of forty paces from their tents I was accoſted by a ſingle Arab, who deſired to know my buſineſs. Having made him underſtand that I was a ſtranger in the deſert, and that curioſity alone had led me this way, he ſaluted me with much civility, and conduct-

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ing me to his tent, as a mark of his hofpitality placed me in the uppermoft feat: he was by profeffion a fmith, and had a little furnace, which he heated with charcoal obtained from the roots of brambles gathered in the defert; he had contrived to piece four fkins in the form of a large bladder, which receiving a conftant preffure from two of his children, ferved in place of a bellows. This, like all the other tents in the camp, was much longer than broad, with a partition in the middle: the firft apartment belonged to the mafter of the family, while the fecond was occupied by his wife and other females, who were employed in dreffing wool. I made it my bufinefs to examine their wells, which I found to be nothing more than large holes dug in the earth, without any lining whatever, and in which the water ftood at the depth of fix feet from the furface. One of the moft beautiful mares I had ever feen was ftanding at the door of a neighbouring tent, which I likewife took the liberty to enter. Here I was extremely well received by a good old Arab, who was engaged

engaged in making bottles and troughs of goat-ſkins; every creature I met, even to the mare and her foal, came to ſmell me. I proceeded to make the tour of another circle of tents, and found them all open to leeward, but ſhut againſt the burning wind of the deſert, which prevails ſix months in the ſame quarter. It ſeemed to be the chief employment of this little commonwealth to dreſs goats hair, and the wool of their ſheep and camels. One circumſtance which ſurprized me not a little, was the incurious and indifferent air of the people, who, though they treated me with civility, yet never once ſtirred from their ſeats at my approach. Their tents being open length-ways, I had an opportunity of obſerving that an Arab's family is remarkably populous. This liſtleſs inattention, eſpecially in children, always eager to examine whatever has the appearance of novelty, appeared to me to be extremely ſingular; and the more ſo that ſtrangers are but ſeldom ſeen in this part of Arabia, it being near the centre of the deſert.

The whole property of an Arab conſiſts

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in his herds and flocks; his horſes, but more eſpecially his mares, which he conſiders as much more valuable, are of great uſe to him in his excurſions, and particularly in the purſuits of war: he is eminently diſtinguiſhed as a horſeman, and much more ſkilful in the management of that animal than the native of any other country. The Arabian horſe, which feeds only once a day, and even then makes but a ſcanty meal, is at the ſame time the fleeteſt and moſt abſtemious animal in the world.

The camel is perhaps of no leſs conſequence to his wandering maſter; he ſerves to tranſport his family and property from one part of the deſert to another, and is, beſides, an article of traffic for grain and other neceſſaries of life. When, in conſequence of the extreme drought, his graſs begins to fail, or his well to be dried up, the Arab decamps, and goes in queſt of water and paſture in leſs inhoſpitable regions. The whole deſert is covered with a fine ſand mixed with gravel, which produces only a few brambles about a foot

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and a half high, and a kind of graſs with a ſingle ſtalk, but which is never found incorporated in the manner of our green turf.

During the ſummer months there rages in the plains of Arabia a N. W. wind, violently heated by the reflection of the ſand; and in winter the ſcorching heat of the S. E. is perhaps ſtill more unſupportable. In this ſeaſon the rays of the ſun are ſo powerful, that the human ſkin becomes criſped, and the pores ſo conſtricted as to ſtop the ordinary courſe of perſpiration. Hence the Arabian has been taught to interpoſe a very denſe medium between his body and the ſolar rays, againſt which an European winter dreſs of the moſt ſubſtantial fabric would oppoſe but a ſlender defence: he doubles down a thick handerchief tied round the forehead, over his mouth and noſe, in order to prevent that moiſture which is neceſſary to the cheſt and lungs from being entirely exhauſted; he is obliged, however, to leave his eyes wholly unprotected, which ſuffer the moſt acute pain from the heat and violent

reflection of the ſand, and which conſequently become in an early period of life greatly weakened and impaired.

As the general aſpect of the deſert is that of a vaſt plain terminated on all ſides by the horizon, in vain does the roving eye of the traveller ſeek to reſt on ſome intervening object; and hence, after flitting over a diſmal waſte of grey ſand and ſcorched brambles, it returns at laſt, languid and fatigued, to enjoy a little relaxation in the variety of herds and other Arabian property with which he is ſurrounded. A deep and mournful ſilence reigns over the dreary landſcape; no beaſt, no bird, no ſpecies of inſect, is ſeen to diverſify the ſad uniformity of the ſcene. In the whole extent of Arabia Deſerta I ſaw only four rabbits, five or ſix rats, three large, and ſeven or eight ſmall birds; beſides, the laſt were in the vicinity of an inhabited country, whilſt the former were natives of a more earthy ſoil than is eaſily to be met with in thoſe regions.

This ſpecies of rat is remarkably handſome, and of a breed very different from

any I had before met with: his eyes are large and ſprightly; the whiſkers, ſnout, and brow, as well as the belly, paws, and end of the tail, are white, whilſt the other parts of the body are covered with a long neat fur of a yellow colour: the tail is rather ſhort, thick, yellow, and pointed with white. Some of them were killed, and, after being roaſted, eaten by the Arabs, who are accuſtomed to throw their ſticks with ſurpriſing dexterity againſt whatever bird or quadrupede happens to come in their way.

The ſmall quantity of water found in this vaſt deſert is extremely ſalt and bitter; but the Arab is trained to the hardſhips, and attached to the freedom of his native plains. Inured to fatigue, and careleſs of the conveniencies of a wealthier ſituation, he looks down on the effeminate pleaſures of more temperate climates with ſcorn and contempt. Brave, proud, hoſpitable, and enterprizing, he is true to all his engagements; being conſtantly expoſed, however, to the inroads of warlike tribes, he is prone to ſuſpicion, and hence receives all ſtrangers whatever with arms in his

hands. The individuals of the ſame tribe, even of the loweſt condition, being regarded by the reſt of the clan in the light of brothers, any injury done to one is received and reſented as an inſult offered to the whole. They are extremely cautious of engaging in an affair from which blood may be expected to enſue; but are proportionally forward to action, in contempt of every danger, when they have a cauſe to avenge.

The Arab is unfortunate enough to imagine he has the ſame right to interfere with the property of another, which he, in exerciſing the offices of hoſpitality with regard to his own, reſigns to a ſtranger, and in this ſenſe may be ſaid to be a robber; but in no caſe can he be charged nationally with the character of an aſſaſſin. From the combination of theſe and ſuch virtues and prejudices ſeem to reſult the ſtrength and union of the Arabian tribes; and were their manners a little more humanized by the influence of Chriſtian morality, I know no race of men whatever whoſe character would bid fairer for happineſs,

pineſs, or be leſs liable to corruption. The extreme barrenneſs of their deſerts, which diſcourages the ambition, and defends them againſt the yoke, of a conqueror, the certainty of ſubſiſtence, and the entire excluſion of luxury, conſtitute their great charter to independance, and thoſe undepraved and ſimple manners, by which they have always been diſtinguiſhed.

His ſtrong attachment to freedom makes an Arab cautious of acknowledging any authority in his chief, which he cannot diſcover to be expedient for the good of the community; but at the ſame time, being frequently at war with his neighbours, he is ſenſible that there muſt be one man, in whoſe diſcretion on ſuch occaſions the national will ought to center, in order that the tribe may take the field in a body, and act with proper effect againſt the enemy. The bulk of Arabian tribes bear the name of the primitive ſtock whence they are reſpectively deſcended, and have no other appellation than that of his children; hence the Arabs by whom I was accom-

guilty of theft or robbery againſt thoſe of his own tribe; his appetite for plunder is exerted, in concert with his clan, againſt entire ſtrangers, and always within the boundaries of the deſerts; in no ſhape whatever will an Arab invade the property of another man in a town or cultivated country; and hence robbery in him is plainly derived from a prejudice of education, a prejudice in all reſpects ſimilar to that of the ancient Romans, who regarded every tribe and race of men not in their alliance, as enemies to the republic.

The Arab pays a ſcrupulous regard to all his engagements with ſtrangers; and therefore the traveller, upon making him a certain gratification, in conſideration of being ſuffered to paſs unmoleſted, or upon receiving the protection of any individual Arab, who in this caſe, from their fraternal union, is conceived to repreſent the tribe, enjoys an entire exemption from the ordinary effects of Arabian prejudices to ſtrangers. In ſuch circumſtances a foreigner may croſs the deſerts with as little apprehen-

apprehension of injustice from the natives, as he ever entertained in travelling a high road in his native country.

That the Arab's right to his deserts is of a less perfect kind than that of other nations to the countries they respectively inhabit, is an argument that will hardly be maintained; since, if long and uninterrupted possession, according to the legal maxims of every civilized people, founds the requisites of dominion, it is evident his claim to the deserts is much less liable to exception than that of any prince whatever to the domains of his crown. But is there a sovereign or independent state in the world which does not vindicate an exclusive right to all the uses of its soil?—or is this a rule of jurisprudence, in which the Arab alone is excepted?—a prince destitute of authority even on his own estate, and who must patiently give way to strangers passing at discretion over his grounds? To this right of absolute dominion, however, he has never rigidly adhered; all he requires is a certain tribute or custom, proportioned to the quantity of goods or merchandize meant

meant to be tranſported over the deſerts; a cuſtom, beſides, which each individual in the tribe, as repreſenting the community, has authority to exact or diſpenſe with as he may ſee cauſe.

This title, veſted in every member of the clan, is of general notoriety; and therefore intelligent travellers take care to have an Arab in their company, for a pledge of peace and ſecurity againſt the moleſtation of his tribe.

Such is the political conſtitution of the deſert, and whoever conducts himſelf in conformity to it has nothing to dread from the depredations of the natives; but if men, acting from ignorance, or in contempt of Arabian manners, ſhall expoſe themſelves to be pillaged, they have no right to repreſent the Arabs as a people, without diſtinction or enquiry, in the odious colours of robbers and banditti.

The peculiar circumſtances of this country muſt, no doubt, often render it painful to the bodily feeling of the native; but his hardſhips are conſiderably counterbalanced by the ſweets of independence, and that brotherly confidence and affection

which unite him to his tribe in all its interests and pursuits.

I must own I never felt so sensibly as here, and in the wilds of America, the charms of that invaluable liberty which is the gift of the Creator, but which in great cities and highly civilized countries is almost extinguished by the habits of luxury, and the miserable restraints of idle and artificial distinctions. A rude mantle, which he carries constantly about with him, serves to defend the Arab and his family against the oppressive heat of the sun, as well as the inconveniencies of the rain; his robe, larger in size, but in the style of that of St. John the Baptist, woven with his own hands, which never felt the edge of the scissars, and which he consequently owes to his own industry alone, is all the cloathing he requires. If he looks around him, the soil, as far as he can see, is his own, while at the same time he affects neither land-mark nor inclosure, but shares with his Arabian kindred the pasture of his flocks. He goes wherever he chooses, and nothing impedes his steps; but had he been born in

in a poliſhed country, every joint of his body would have been cramped and embarraſſed with ligaments of twenty different kinds, the acquiſition of which would have coſt him much pain and anxiety, while the enjoyment of them could only flatter a mind of the weakeſt vanity. In fine, he would have found it difficult to turn himſelf to the right hand or to the left, without infringing on ſome cuſtom or punctilio, equally inconſiſtent, perhaps, with the maxims of good ſenſe and the natural order of things.

That freedom and equality of condition enjoyed by the natives, notwithſtanding the diſmal aſpect of their deſerts, created in my mind certain emotions of inſtinctive pleaſure; an admonition which I conſider as the voice of nature, and whence I am inclined to infer the real value and importance of thoſe advantages. The circumſtances of the Arab by no means preclude him from the enjoyment of pleaſure; beſides an habitual and animating ſenſe of his independance, he drinks the milk of

his cattle, and regales himſelf with many palàtable diſhes to which we are ſtrangers: he runs and dances with great vivacity, and practiſes many other manly and uſeful exerciſes. His dances are ſometimes gay and exhilarating, but he is more particularly addicted to ſuch as are warlike, and have a tendency to train him for the day of battle; in theſe the Arab goes through various evolutions, his lance in his hand, with the moſt dextrous agility, dances equally in uſe among the Biſſayan and Javaneſe Indians, with this difference only, that the latter are armed with the buckler as well as the lance. The dances more peculiar to the women are of two kinds, the one ſprightly and gay, the other impaſſioned and voluptuous, the object of which is to excite certain ideas in a manner extremely expreſſive. As in theſe it is the principal requiſite that the ruling ſentiment be ſtrongly marked in the eye, and the expreſſion of the features be in harmony with the motions and attitudes of the body, it is neceſſary to the dancer's performing with approbation, that her imagi-

nation

nation be highly inflamed. Of this ſpecies of dance, the Spaniſh fandango, and the calenda of America, afford a faint repreſentation; and it is probable the Spaniards, as well as the negroes of Guinea and Angola, borrowed it from the Arabians.

Their wool, the ſtaple commodity of the deſerts, ſerves as the materials of cloth and tapeſtry, which for execution would by no means diſgrace the dexterity of an European manufacturer. Of their goat-ſkins they make bottles and troughs for giving water to their cattle. Their flocks, which, on account of their rapid increaſe, would ſoon become a burthen to their owners, they are uſed to barter in civilized countries for articles of dreſs, corn, dates, and whatever elſe their neceſſities require. Such of the Arabian tribes as border on the Euphrates and improveable lands, cultivate a ſmall portion of ground; but as ſoon as the ſeed-time is over they betake themſelves to the wandering purſuits of the deſert, and only return in autumn, in order to reap the benefit of the harveſt.

A tribe of Arabs on their march acroſs the

the desert is a very extraordinary object. On this occasion a vast extent of plain presents itself to the eye, covered with herds and flocks, preceded by a troop of camels laden with tents, baggage, and poultry, animals which, at the first signal for their departure, instantly take wing and perch on the back of the dromedary. Behind these is another set of camels, charged with all the lame and infirm animals, which, by their various and discordant cries, give sufficient notice of the pain and hardships of their confinement. Upon a third set are groupes of women and children, whose painful screams mix in strange confusion with the bleating and bellowing of numberless animals, of all humours, ages, and species. It is difficult to conceive a more irksome situation than that of the Arab's wife, in the midst of her children, weeping, fighting, and scrambling all around her. Such of the women as are exempt from the incumbrances of infants, employ themselves on their camels in spinning, or grinding corn with hand-mills. High above this singular mass of tumult and

and diſorder appears a wood of lances, at leaſt eight or ten feet in length, while the ear begins to be ſtunned with the hoarſe voice of the Arab, chiding, expoſtulating, or commanding ſilence in his family, but whoſe chief care is to form a ſtrong rampart for the defence of the little commonwealth on its march.

It was the intention of the Bedouins to have purſued their route through the middle of the deſert, which, by drawing us to a diſtance from the Arabian encampments, ſeemed to promiſe ſecurity againſt all manner of diſturbance from the natives. But it being repreſented by the Arabs of this camp, that, among other inconveniencies reſulting from this ſtep, we ſhould not find a drop of water, either for ourſelves or camels, we determined to direct our courſe towards the banks of the Euphrates. Next day, therefore, we proceeded to lay in a ſtock of water at the wells of the adjacent camp; and on this occaſion I had a ſecond opportunity of obſerving the phlegmatic inattention of the Arab. If at any time they quitted their tents, it was not in order

to

to obferve the appearance of ftrangers, but to milk their cattle, which by the bye is the bufinefs of the women, or in the management of other domeftic concerns. We filled our bottles with the fame tranquillity as if we had been in the heart of the defert; and I particularly remarked, that although I was the fingle individual, at this time, who was mounted on a camel, and was pointed out to their attention by fome peculiarities of drefs, I could only attract the notice of two or three little children. Some of the tribe were at the well, employed like ourfelves in filling their bottles, fome in conducting their flocks to pafture in the vicinity, and fome, after having milked their goats, called the family to breakfaft with the fame apathy and indifference as if they had been entirely by themfelves. If our prefence had any effect at all, it was upon the minds of the women, who ufed to cover a fmall part of the face upon appearing without the tent.

As foon as we were provided in water, we began our journey, keeping a little more to the N. E.; and, after travelling

four days, came to a deſerted caſtle with three towers, on the confines of a ſmall lake. Here we were under the neceſſity of again filling our bottles, though the water was of a nature extremely diſagreeable both to the ſmell and taſte. Meanwhile thirſt, as well as curioſity, drew me towards the caſtle and its lake; and I ſoon ſaw, what is an object of great rarity in thoſe regions, a piece of water covered with bulruſhes waving in the wind. It is impoſſible for me to deſcribe the emotions of joy occaſioned by this proſpect; ſuffice it to ſay, that I approached it with all manner of alacrity; but how great was my diſappointment, when, inſtead of the enchanting ſpot my imagination had ſuggeſted, I met with a piece of moiſt marſhy ground, which contained water in all the colours of the rainbow, corrupting in the ſun, and every where emitting a moſt peſtilential odour! I made ſhift to penetrate to a place where it ſeemed to be of the greateſt depth, in hopes I ſhould find it there of a leſs offenſive quality; but even here the water was extremely diſcoloured, and the

adjoining reeds appearing to have acquired its dismal hue, my stomach revolted at the idea of raising it to my lips: but my tongue was parched with the burning wind of the desert, and appetite impelled me to drink; such, however, was the fœtid taste of this stagnated pool, that I was able to gulp down one mouthful of it only; and I retired, with little gratification either to my thirst or curiosity. The castle stands close to the lake, on a mound of earth probably artificial. I made it my business to get within the wall; but the door was so extremely small, it being only two feet and a half high, and not more than one half of these dimensions in breadth, that I can scarce suppose it had ever been intended for common use. The wall was built of earth, and of considerable thickness. Having with some difficulty made my way into this singular building, I found a large square, in three corners of which were three towers, whose doors were still on a smaller scale than the one by which I had entered. I at length, however, got to the top, and observed from

one of the towers, that, inſtead of a parapet, the artiſt had inclined the wall in ſuch a manner, that one might diſcover any object at the foot of the caſtle. He had likewiſe given the curtain between the towers a curved form, in order, no doubt, to facilitate the means of its defence. But having ſatisfied my curioſity as to the nature of a building ſo little expected in the deſert, I began to open my eyes to a view of the ſurrounding country; and here all my ideas of the Arabian deſerts, ſuch as they may be found in the poetical language of oriental tales, were ſhort of the truth. A ſtillneſs, like the ſilence of night; the faint remains of a breeze, ſtill glowing with the fervour of the meridian ſun, but now ſinking with his orb; around an unbounded waſte, covered with a dark grey ſand, reſembling the aſhes of a furnace, and according with the raging heat of thoſe regions; the vaſt canopy of the heavens, acroſs whoſe pale atmoſphere no other object is ſeen but the reddiſh diſk of the ſun dipt in the horizon, in the moment of his departure,—are a few of thoſe intereſting circumſtances

cumſtances which conſpired, on this occaſion, to impreſs my mind with an unpleaſing melancholy. I deſcended from the caſtle, and proceeded to join my companions.

We continued to purſue our route in the ſame direction; and in two days came to ſome wells, contiguous to four tents, the women belonging to which gave us their aſſiſtance in mending and filling our bottles. Next morning I very narrowly eſcaped diſlocating my neck by a fall from my camel, as he got up to reſume his march.

In three days more we deſcried, towards evening, twelve Arabs in the deſert, with a company of camels. The chief of our caravan, tempted, I am afraid, by the ſmallneſs of their number, having ordered his men to give chace, they were purſued and fired upon; and the Arabs left behind them, in their flight, ſome linen, bottles, and clubs. I was by no means ſatisfied with this atchievement of the Bedouins; and, thinking it very improbable that thoſe men perambulated the deſert

by themſelves, I dreaded the conſequences of ſo unprovoked an act of hoſtility. I compared the late extreme caution with which I had ſeen our people approach the lines of an Arabian camp, with this wanton bravado of courage againſt a handful of men entirely deſtitute of arms; and ſecretly condemned the conduct of the caravan.

We paſſed the enſuing night, however, without moleſtation, and, early next morning, reſumed our journey; but about noon, the apprehenſions I had entertained the evening before began to be realized; for all of a ſudden we ſaw a body of men on horſeback, riding towards us at full ſpeed. The Bedouins ſtooped their camels, and entered into a conference with a meſſenger who came to treat with us on the part of the enemy. It was but too evident, however, they could come to no agreement; for the Arab returned to his friends, and our caravan ran inſtantly to arms.

Meanwhile we continued our march; but, after an interval of little more than a quarter of an hour, we obſerved a large body

body of horſe and foot in purſuit of us. We again ſtooped our camels as compactly as poſſible, at the ſame time diſplaying a flag, containing certain figures and characters in white upon a blue ground. Our muſketeers, advancing about two hundred paces, poſted themſelves in the front of the caravan. The lances halted at the diſtance of fifty paces before the Bedouin ſtandard, which was erected at the corner of the camp, on the ſide of the enemy, and defended by the reſt of the Bedouins, armed chiefly with clubs and ſabres. The Arabs advanced in order of battle, to the number of five hundred men, while our whole force conſiſted only of a hundred and fifty. The Bedouins, however, waited their approach with ſteadineſs and reſolution, ſhouting "Allah-ou-Allah!" which I underſtood to be an invocation of God to witneſs the juſtice of their cauſe, and to ſuccour them in battle. The enemy having approached within the diſtance of two hundred paces from our muſketeers, began a kind of running fight,

ſuch as I had ſeen practiſed in the Arabian camp, which I have already had frequent occaſions to mention. The Bedouins kept up an irregular fire upon their opponents; when the Arabs, extending themſelves as if they had meant to ſurround us, choſe to decline a cloſe engagement, and were contented with diſcharging their pieces againſt the caravan. When at any time, however, they ſeemed deſirous of cloſing with the Bedouins, we roſe in a body, and advanced full ſpeed to meet them; while they, as it would ſeem, perceiving we were prepared for the conflict, retreated ſlowly on the plain.

The engagement continued to be maintained in this indeciſive manner, till the approach of night, when the main body of the enemy having retired a conſiderable diſtance from the caravan, the muſketeers drew nearer to each other. On our ſide there was not one man killed or wounded, while the Bedouins boaſted of having killed three or four men and two camels belonging to the Arabs. We kept, during the night, a picquet to-

wards

wards the enemy, as well as a rear-guard, which was more immediately charged with the ſafety of the caravan. The cloſe attention given by both parties to the ſignal or watch-word, which was repeated in very extraordinary cries, ſuggeſted no mean idea of their military conduct and circumſpection. Now all was joy and uproar in the Bedouin camp; and our warriors, elated with the ſucceſs of the preceding day, celebrated the triumph of victory by dances deſcriptive of all the manœuvres of an Arabian battle. At the ſame time, while it was their buſineſs to ſtimulate the national courage of the tribe, by the frequent repetition of "Ben Halet," they were equally anxious to excite their whole rage againſt their opponents, by the moſt violent exclamations of "Turkis," or "Turk," which ſignifies, in their acceptation of the word, an implacable enemy. I took the liberty of obſerving to my conductor, who ſeemed to be a ſenſible as well as brave man, that a little repoſe would, in my opinion, be a better preparative for a new engagement in the morning, than thoſe

intemperate

intemperate and unſeaſonable guſts of joy; and likewiſe, that, without waiting till the Arabs ſhould be ſtrengthened by the arrival of any additional force, we ought to reſume our march by day-break, placing our camels in the center, and our armed men on the two wings, who might be in conſtant readineſs to repel the attacks of the enemy. My advice was little regarded, and I was not ſufficiently acquainted with the Arabic language to deliver my opinion in a council of war, which was now ſitting round the Bedouin ſtandard. I committed myſelf, therefore, to the wiſdom of Providence, and reſolved to profit by a ſmall interval of repoſe, which, however, was liable to be interrupted by the balls of the Arabs, which at times whiſtled about my ears.

The engagement was renewed early in the morning; and, after laſting two hours, ſimilar in all reſpects to that of the preceding day, the combatants on both ſides withdrew from the field. The caravan had a ſecond conference with the enemy; and at eight o'clock I received

I received a meſſage from the Bedouins, deſiring me to deliver them all the money in my poſſeſſion; to which requiſition I very readily conſented. Couriers, however, were continually arriving as before, and, as I heard no farther mention of the money, probably intended for our ranſom, I concluded that all notion of reconcilement between the contending parties was at an end: accordingly I ſoon learned, that the enemy would accept of nothing leſs than the plunder of the whole caravan, and that, to complete this unfortunate adventure, we were now wholly at their diſcretion. I am convinced, however, that ſo great an animoſity to the caravan, who, according to cuſtom immemorial, is conſtantly permitted, for a certain acknowledgment in money, to proceed without diſturbance, could only be owing to our wanton attack of the twelve Arabs, aggravated, perhaps, by ſome effuſion of blood in the firſt engagement. Upon receiving a final anſwer from the enemy, we again ſtood to our arms, though conſcious we were far from being in a condition to hold out for any length of time againſt

againſt the hardſhips of our preſent ſitua-tion. It was now five days ſince we laſt filled our bottles, and our water was nearly exhauſted. Beſides, the exceſſive heat and the conſtant fatigue and agitation of body and mind, to which we had for a conſiderable time been expoſed, had intire-ly exhauſted our ſtrength.

Towards evening the Arabs made a feint to renew the attack, but they declined ap-proaching nearer than the diſtance of a gun-ſhot, and we had not one man either killed or wounded. Night coming on, the enemy retired to the diſtance of half a league on the plain; when we took care, as before, to place an advanced guard, which, with ſen-tinels ſtationed on all ſides of the caravan, watched the motions of the enemy. Hav-ing obſerved that our men, after lighting a great many fires in the camp, formed them-ſelves into ſmall circles, and whiſpered each other in the ear, I began to conjecture that ſome ſudden and ſecret enterprize was in agitation: accordingly, about ten o'clock they began to ſaddle their camels, and my conductor deſired me to give him my linen,

linen; that he might pack it up with his own. Another Bedouin, having charged himſelf with the leaſt weighty part of my proviſions, adviſed me to abandon the remainder. I ſaw the whole caravan employed in a ſimilar manner; and, every thing being concerted and ready, I was exhorted to be on my guard, and above all things to ſtick faſt to my dromedary, for that in a few moments the caravan would betake itſelf to flight.

What a diſmal proſpect was now before me! I was to follow the caravan at the dreadful gallop of the camel; the hard ſtep and ſtubborn nature of which muſt expoſe me every inſtant to the moſt alarming accidents. If unfortunately I ſhould happen to fall at the firſt outſet, I muſt either be cruſhed to death by my companions, or be left alone a prey to all the miſeries of the deſert. In this caſe my only chance of ſafety would have been, by purſuing a northern courſe to have endeavoured to reach the banks of the Euphrates, which at this ſeaſon are frequented by Arabian tribes; but which were diſtant at leaſt four days journey.

There

There were moments when I could not help ſecretly wiſhing the enemy to overtake us, being ſatisfied I had now nothing more deſirable to expect, than either to periſh by the ſword, or to ſurrender myſelf a priſoner. But I had been told the Arabs are accuſtomed to give no quarter to their enemies, even after plundering them of their goods, conſidering themſelves bound by the ties of hoſpitality only within the lines of their tents, which were probably at a great diſtance. I reſigned myſelf, therefore, to the diſpoſal of Divine Providence, and, having placed myſelf firm on my bolſters, expected patiently the ſignal for flight.

About four o'clock in the morning they ſet up the uſual cry, *Bonne garde?* or, Who goes there? while at the ſame time the Bedouins were buſily employed, all over the camp, in lighting up fires, which, as they were only kept alive by a ſort of withered bramble gleaned in the deſert, were of very ſhort duration. This ſtratagem was ſucceeded by an interval of dead ſilence; but at half an hour after four, as the

the advanced guard was ſtill hollowing *Bonne garde?* my good Arab came to ſee if I was properly ſeated on my camel, and in the ſame inſtant the whole caravan ſhot over the deſert like a flaſh of lightning into the S. W.

Acroſs an amazing cloud of duſt, occaſioned by the abrupt manner of our departure, and which muſt have been terrible to a ſpectator at a diſtance, I began to obſerve that the young camels, intended for ſale, had each a fetter on one of his feet; a precaution which was meant to free us of their incumbrance, as well as to obſtruct the progreſs of the Arabs, by diverting their attention from the great object of their purſuit. We fled three leagues towards the ſouth, at the full ſtretch of the dromedary; in the courſe of which I ſat perched as upon a table; and nothing but the hand of Providence could have prevented my falling from the back of this animal, whoſe motions were ſo intolerably ſevere, that at every ſtep my bowels ſeemed to be ſhaken in pieces. My hands, one holding faſt before and the other behind,

ſupported

ſupported me like a kind of buttreſs, by which means they were already much bruiſed and lacerated, while my nerves had loſt their ſpring and ſenſibility in ſo great a degree, that I was twenty times on the point of abandoning my hold.

Meanwhile the enemy were in cloſe purſuit of us; but a part of our caravan having fallen into their hands, they loſt ſome time in pillaging their effects and catching the young camels; and on this occaſion my poor Arabian cook, whom I hired at Baſſora, had the misfortune to be in the number of the captives. The enemy, however, being occupied with their plunder, gave us time to leave them conſiderably behind; and therefore, after running three leagues further S. E. our little troop, which by this time conſiſted of ſeven perſons only, reſolved to detach ourſelves intirely from the remains of the caravan. What was the fate of the other Arabs, I cannot pretend to ſay, having never, from that moment, received the ſmalleſt intelligence concerning them. We now made a large circuit round the region we had juſt traverſed,

traversed, and thus, by leaving our pursuers, and the rest of the caravan, to prosecute a route directly contrary to ours, we resumed our former direction towards the N. W.

Having continued our flight in this quarter with the same celerity, we at length came to a district of the desert covered with large stones and fragments of rocks; and here my camel stumbling against a stone, and at the same instant making a jerk to one side of the path, I lost my hold, and was thrown off to some distance; but happily a good Arab was at hand, who immediately stooped his camel, and took me up behind him; my dromedary, mean time, having taken flight, overturned his baggage, and a Bedouin cutting the ropes, I was deprived at once of all my provisions, with a considerable part of my other necessaries, while my camel marched unloaded before us.

About eight o'clock we entered the dry bed of a torrent, and were at pains to conceal ourselves, whilst one of our men

 went

went to reconnoitre from an eminence what was paſſing in the plain. He could diſcover neither the enemy nor the caravan, and we again mounted our camels; but I was now ſeated on a miſerable pack-ſaddle, conſiſting of a rude bolſter of hay placed round the dromedary's bunch, with four pieces of a board imitating the ſtock of a ſaddle; and as we purſued our route nearly with the ſame diſpatch as we had done before, my ſufferings are not to be deſcribed.

At ten, in the vicinity of a rock, we diſcovered a ſpring of ſweet water ſurrounded with ſhrubs, a circumſtance which ſeemed to announce it of a good quality. Being now completely worn out with thirſt and fatigue, I was unable to reſtrain the importunity of nature, and took almoſt a bottle of it at one draught; but I ſoon became indiſpoſed, and had reaſon to be ſorry for the imprudence of my conduct. If we had had any ſuſpicion of meeting the enemy in this quarter, the recent traces of cattle which had been watering in the morning muſt have increaſed our apprehenſions. We took care, however, to place

a ſentinel on a riſing ground, who kept a ſharp look-out, while we remained in readineſs to continue our flight at the firſt ſignal. As he could diſcover neither man nor beaſt in the wide extent of the deſert, we began to be ſatisfied that our countermarch had entirely eſcaped the obſervation of the Arabs.

I now conſidered in what manner I could reward my friend the Arab, who ſo generouſly ſtooped his dromedary, and took me up behind him, when I had the misfortune to fall from my own. I could not fail to reflect that while he delivered me from immediate death, or perhaps from the more deplorable calamity of ſtarving in the deſert, he had expoſed himſelf to the imminent danger of falling into the hands of an enraged enemy. My money was reduced to the very trifling ſum of four piaſtres, which, with an earneſt requeſt that he would accept of them as a ſmall teſtimony of affectionate gratitude, I preſented to my benefactor. So familiar, however, are the ſentiments of charity and beneficence to the minds of thoſe peo-

ple, that he had no idea of what prompted me to offer him money. Upon his modeſt but peremptory refuſal, I laid the pieces on his robe, and left him; but in a few minutes he came to me with the money in his hand; and ſuch was the extreme delicacy of this worthy man's feelings, that he was not perſuaded into compliance, until I had aſſured him that I offered theſe piaſtres, not as the reward of his ſervices, but as the memorial of a friend, who loved and eſteemed him.

I had now no proviſions of my own, having loſt them in the deſert; but I had little cauſe of regret, as the good Arabs took care to adminiſter to my wants. They baked oaten cakes, and toaſted them on the ſand, or at a fire of brambles, and having ſpread them with dates, or butter obtained from the milk of the female camel, applied them a ſecond time to the heat. At our meals I was conſtantly treated with a larger portion of this buttered cake, which is far from being a bad kind of ragout, than fell to the ſhare of any one of my companions; by reaſon, however, of the great

great diminution of proviſions, it was but ſeldom we could afford this treat, and were obliged to have recourſe to dates as our chief means of ſubſiſtence. This ſingular attention in the Bedouins to my ſupport, which was above the ſuſpicion of an intereſted motive, continued to be exerciſed in the ſame manner and degree to the day of our ſeparation.

Our fears of the enemy, which were greatly encreaſed by freſh traces of cattle viſible about the well, not permitting us to linger, after dinner we mounted our camels, and fled till night, almoſt with the ſame rapidity as in the morning. My pain and fatigue were ſcarce to be borne; every inch of my ſeat applied to the pack-ſaddle was covered with ſores, and, partly owing to my infirmities, and partly to the looſe condition of the ſaddle, which was thrown backwards at every ſtep of the dromedary, I was frequently pitched upon his hump. My nerves were benumbed, and become incapable of farther exertions, while my fingers, in conſequence of an extreme

agitation in my blood, ſhaked involuntarily, like the keys of a harpſichord. In this miſerable condition, having loſt my appetite, I was unable to take what nouriſhment was neceſſary for my ſupport; but I looked forward with hope of relief to that refreſhing repoſe I promiſed myſelf in the approaching night. About nine o'clock in the evening, however, I was told by the Arabs that it was neceſſary to go on. There was no time left to expoſtulate; I mounted my dromedary in the beſt manner I was able, and went on at a long ſtep, which I endeavoured to bear with all the patience in my power.

At two o'clock in the morning we halted at a piece of hollow ground, where we lay down and ſlept till ſix. Mounting our camels again, we purſued our journey the whole day, ſometimes at a trot, ſometimes at a kind of gallop, according as the deſert ſeemed more or leſs frequented. The following morning we diſcovered the banks of the Euphrates, on which ſtood a ſolitary building; but having ſuddenly obſerved a

company

company of Arabs, we turned the heads of our camels, and fled full ſpeed. We paſſed heaps of ſtones at different intervals, which were probably deſigned for a direction of the road. I obſerved likewiſe large mounds of earth, but whether natural or artificial I cannot pretend to ſay. In regulating our flight, we were directed by the N. W. wind in the day-time, and at night took our direction from the motions of the ſtars.

The dromedary here, which differs from that of Africa, being ſmaller, and having but one bunch, ſeems to be particularly intended for the uſe of man in thoſe deſert regions. Notwithſtanding the extreme fatigue to which he was ſubjected in conſequence of very long ſtages, and although he was occaſionally four or five days without water, eating only a few brambles, which he gleaned in the deſert in the hurry of his march, he appeared to have no manner of complaint. Beſides, he remained ſtooped, according to cuſtom, during the whole courſe of the night; but he

is endowed with the faculty of bringing up his food, which he ſwallows at firſt in haſte, and which he ruminates afterwards at his convenience, in the manner of the ox. It is unneceſſary for me to deſcribe the ſtructure of an animal which is ſo univerſally known.

Our diſcovery at this moment of a well was a fortunate event, as our bottles were almoſt entirely empty; but, finding it expedient to ſpend little time in taking our ſupply of water, we departed as we had arrived, at full ſpeed, in order to elude the keepers of cattle, whoſe traces were obſervable all around it.

In four days we ſaw a ridge of high mountains on the left, ſtretching along the horizon; and a little afterwards there appeared a ſmall cloud, followed by ſeveral others, which, as the deſert had hitherto preſented a ſky uniformly ſerene, was become an object of ſome curioſity.

We were ſtill, however, ſubjected to unremitting anxiety and fatigue, from marches and counter-marches, which we were obliged to make as often as we diſcovered

diſcovered the traces of a camel, or the footſteps of an Arab. As the little bottoms in the deſert are much frequented by the natives in the ſummer ſeaſon, it often happened that, in order to avoid being diſcovered after reaching the top of an eminence, we found it expedient to turn, and deſcend it at full ſpeed. When, which was often the caſe, our march happened to lie through a narrow and difficult paſſage, we made it our buſineſs to hide ourſelves during the day, and reſumed our journey at the approach of night.

We now began to draw near to the high mountains above mentioned, when I obſerved the little vallies of their vicinity white with ſalt-petre, which had no doubt been depoſited by the winter rains. In ſome places the ſoil, formed into a dry cruſt, was raiſed about four inches above the level of the ſolid ground; inſomuch that our camels, under whoſe feet it broke at every ſtep, found it extremely difficult to proceed. This uncommon puffed ſtate of the ſoil is evidently occaſioned by the exceſſive

exceſſive heat of the ſun, which ſets in at the end of the rainy ſeaſon.

My fellow-travellers were at pains to direct my eye to a town ſituated among thoſe mountains, whoſe name I have forgotten, and which I was unable to perceive. I ſaw an Arabian fair in the plain, and paſſed ſome ancient ruins, which, however, from their ſize, did not ſeem to merit much of the traveller's attention.

We met with the veſtiges of encampments, which, in the winter ſeaſon, the Arab pitches upon the heights, and generally in the vicinity of a torrent. Here the ſoil is of greater depth, but, on account of numberleſs rat-holes, which are probably abandoned as ſoon as the drought commences, is extremely painful to the feet of the camel: the earth being completely undermined, the moment he ſets his foot on the ground, the cruſt gives way, and it is not without a conſiderable effort that he can extricate his hoof from the ſoil. Happily, however, in this embarraſſing ſituation we were not under the

neceſſity

neceſſity of travelling with our uſual expedition.

We turned to the right, and, directing our march in the line of the mountains, arrived at a watering-place in the midſt of a plain. Having here deſcended into a very deep cavern, formed by huge rocks, we found in a vaſt baſon or cavity a fountain of bitter water, which, conſidering its taſte, ſmell, colour, and ſituation, merits a place in the catalogue of the infernal ſources. Next day, at ſome diſtance from this cave, we lay concealed in the hollows, and as ſoon as it was dark reſumed our journey along the ſide of the hills. We had the benefit of the moon till ten, when we ſtopped, and waited her going down; for, as we were about to enter a long and narrow defile, in order that we might be more in the direction of Aleppo, we were afraid of falling in with the natives. Having lately ſeen an Arabian fair in the plain, and as we had obſerved in the courſe of the day that this confined paſſage, as well as the adjacent grounds, were frequented by Arabs, the apprehenſions of my fellow-travellers

travellers were far from appearing extravagant. We ſent a ſcout before, to reconnoitre, and ſtole on without uttering a ſingle word; for, from the dead ſtillneſs which reigns over the face of the deſert, a very ſmall noiſe may be heard at a conſiderable diſtance. Even our camels, whoſe inſtincts are truly wonderful, ſeemed to conduct themſelves under ſimilar impreſſions. At midnight I heard the ſound of a bell in the deſert, and ſoon after obſerved ſome Arabs of a neighbouring camp, who were leading an aſs. Dreading the conſequences of being diſcovered, we lay down behind our camels, not without apprehending, however, that the noiſe of the Arabs might put our animals to flight. Fortunately they remained quiet, and our ſcout returned in a little time from taking a view of the country; but as we were in a ſtate of uncertainty whether we had not been diſcovered by the Arabs who had juſt paſſed us, and as it was the opinion of our ſpy, that it would be extremely dangerous to hazard the paſſage under the preſent circumſtances, we mounted

our

our camels in profound ſilence, and betook ourſelves to flight.

Continuing our route in the line of the ſame mountains, we began to aſcend them the next day; but we had no ſooner reached the top of the firſt ridge, than, looking back upon the plain, we ſaw it crouded with Arabian camps, and could not help congratulating ourſelves on our fortunate eſcape. Theſe are the firſt heights of any conſequence which we had met with ſince our departure from Baſſora. Here the ſoil begins to be a little more ſuſceptible of culture, and the brambles ſeem of a different ſpecies from thoſe of the deſert. We ſaw a wild-boar turn into the receſs of a mountain. Upon deſcending we entered a vaſt plain, with diſtant hills on each ſide of us. Our proſpects had now loſt a great deal of their former dreary uniformity. Although I was in ſome degree recovered from my firſt fatigue, and a little more accuſtomed to my ſituation, the rude motion of the dromedary proved ſtill extremely painful. I cannot impute my bad condition, however, to any particular delicacy

of conſtitution, ſince one of the hardy Bedouins frequently lagged behind, and appeared at leaſt to be equally worn out with myſelf. In our flight over the deſert I laboured under one great and peculiar diſadvantage, I mean my inability to keep the camel to his proper pace; for thoſe who are uſed to travel on this animal ſeldom go at a trot, but almoſt always at a kind of amble, which is equally expeditious, and much leſs ſevere to the rider. As this animal is actuated by a ſurpriſing emulation to paſs his companions on the road, when I happened to have the miſfortune to be left behind, his impatience to come up with them made him conſtantly fall into a moſt formidable trot, which it was by no means in my power either to moderate or prevent.

We filled our bottles at a well of excellent water, ſituated in a kind of yard, and ſurrounded by the ruins of a conſiderable caſtle; but obſerving the ground ſtill moiſt with water that had been recently drawn, we thought it adviſeable to ſpend but little

time

time in this place. We continued our journey, with the mountains always on the right, ſleeping ſtill in the hollows during night. Next day we travelled in the ſame direction, permitting our camels to graze at intervals among the rocks which covered us from the obſervation of the natives. At night we proceeded along a path formed in the channel of a torrent, but quitted it in the morning to purſue our march in the direction of the mountains.

Here the footſteps of the camel become very obſervable, while the deſert begins to be beaten, and to have the appearance of being much more frequented than formerly. Even in this place we were obliged to paſs the day as uſual, ſkulking in the dry bed of a torrent, and continuing our journey during the night by the foot of the mountains.

At eight o'clock I obſerved a fire on the heights, and heard the barking of dogs, which had probably perceived us in the deſert; ſymptoms of population, which were ſoon confirmed by evident veſtiges of the plough. At twelve we croſſed ſeveral

cultivated

cultivated fields, ſeparated from one another by ſmall ditches. At one o'clock in the morning we came to houſes, and a brook of running water, for the firſt time ſince we left the confines of Baſſora; and having at length entered a built village, we ſtooped our dromedaries, and ſtood to our arms. Every ſoul in the village ſeemed to be aſleep, and I was not a little inclined to follow their example.

The return of day preſented us with a country watered with the rain and dew of heaven, and in no mean ſtate of improvement; upon which ſtood a number of poplars, the firſt tree I obſerved after ſetting foot on the deſert. The villagers, intimidated by our warlike appearance, and probably miſtaking us for a band of robbers who had lately committed depredations in the wilderneſs, came to requeſt that we would withdraw into an adjacent field, where we ſhould be at liberty to refreſh ourſelves unmoleſted. We ſubmitted; and, having reſted till eleven, we again mounted our camels, and continued our journey in the direction of a

country

country which appeared ſtill more beautiful and populous.

Meanwhile I was much entertained with the great conſternation which a moſt complete change in the appearance of ſurrounding objects produced in our camels. The different aſpect of a Turk and an Arab in dreſs, figure, and ſtature; the novelty of houſes, dogs, trees, and rivulets; in ſhort, every thing occurred in its turn as a cauſe of diſmay; a circumſtance which was attended with freſh difficulties to the traveller, though of a very different nature from thoſe he had lately experienced. Our animals continued to advance with unabating diffidence and trepidation; and, on one occaſion, a rat happening to run acroſs the road, threw our whole troop into great terror and confuſion. One of our men was diſmounted, and it was not without much difficulty that the reſt of the company were able to keep their ſeats. At the entrance to the firſt bridge, the dromedary, apprehending, perhaps from the ſound of his foot-ſteps, there was ſome want of ſolidity below, made a dead pauſe; and a con-

fiderable fpace of time paffed before we could accomplifh our paffage.

We paffed frequent villages, and were now travelling through a country like one continued garden, producing trees and plants of various kinds. At four in the afternoon we came to a kind of arcade, within which was a charming fountain of water; but the Bedouins, being feized with the difquietude and hefitation of their camels, ftopped fhort, and declined to enter it, until one of their number had reconnoitred the place. Paffing feveral water-mills, and a burying-ground, we at laft perceived, at fome diftance before us, the walls of a great town. The numbers of the dead obfervable in the multitude of grave-ftones, the rich appearance of the adjacent country, and many fine gardens along the road, fuggefted the idea of a very extenfive city. After proceeding a confiderable way on the outfide of the town-wall, we were about to halt for refrefhment, when we received a meffage from the bafha, ordering us inftantly to depart; at the fame time threatening us with the whole

whole weight of his diſpleaſure in caſe of diſobedience. Senſible that we were at the mercy of a tyrant, we thought it expedient to withdraw to ſome diſtance; but we ſoon received a ſimilar notice, and I began to imagine that the terror of the inhabitants, at the approach of armed Bedouins, is ſo great that every one trembles for his own ſecurity as long as they remain in his neighbourhood. Meanwhile a bold Arab, highly incenſed at the inſolence of the people, and whoſe patience was unable to brook any farther interruption, ſtooped his dromedary, and planted his lance in the ground, in order to denote his right of poſſeſſion; and in ſpite of the reproaches and violent abuſe poured upon us from the ſurrounding gardens, the whole band inſtantly followed his example. On the third of Auguſt, therefore, and on the thirty-fifth day ſince our departure from Baſſora, we fixed our quarters in the vicinity of this city.

Our marches and counter-marches in the deſert had occaſioned ſuch confuſion in my ideas, reſpecting the direction of our

 route,

route, that I now found it extremely difficult to determine by the maps the place of our present encampment. Having observed that the general line of our march was greatly to the W. of Aleppo, I could find nothing in my geographical computations, at our supposed distance from the sea, that could at all correspond to it, but the ancient city of Damascus. I asked my companions if this was not the name of the town; but was answered, that it was called *Chams*, or the City of the Sun; that it was governed by a very powerful basha; and that the name of my country had never yet reached the ears of the inhabitants. It was added, that the people are a peculiarly vicious and malevolent race; and indeed I was not misinformed, if I may depend for proof on those horrid curses and execrations regularly poured out against the Turks, as often as the Bedouins returned from market. Respecting our actual situation on the globe, however, I was now more in the dark than before; and, being told that Aleppo was still at the distance of ten days journey, I urged my conductor to set out

out with me ſoon for that place. In the mean time I was faint with hunger and fatigue, and therefore ſent immediately to Chams for proviſions, which we devoured with great eagerneſs the moment they were ſet before us. I bathed to refreſh my weary limbs, changed my dreſs, and made it my buſineſs to profit by the preſent interval of repoſe.

I now entreated my conductor to lead me to ſome inn or houſe of entertainment for ſtrangers; but, to a man whoſe notions and habits of life were ſo little familiar to European manners, my propoſal plainly appeared idle and ridiculous. Beſides, he was under no ſmall concern, leſt I ſhould be moleſted, and even inſulted by the Turks. Next day, having expreſſed my deſire of making ſome acquaintance with the Aſiatic Chriſtians, it was not long till he introduced me to a man of the Syriac ritual, from whom I learned, that Chams is the name the Arabs give to Damaſcus. Afterwards I met with a father jeſuit in the ſtreets, dreſſed in the faſhion of the coun-

try, who, upon hearing I was French, aſſured me he was of the ſame nation, and invited me to an aſylum in his *hoſpice* or convent; a favour which I accepted with much pleaſure and alacrity.

The city of Damaſcus is large and populous. The houſes in front, or on the ſide of the ſtreet, are very indifferent; but they preſent a handſome appearance towards the gardens. It contains manufactures in various branches; the market-places are well conſtructed, and ornamented with a rich colonade of variegated marble." The ſtreets, in general, are tolerably broad; but the diſtrict frequented by Chriſtians is mean, and in all reſpects much inferior to the other quarters of the town.

The great trade and population of Damaſcus, as well as the high veneration in which it is held by Muſſulmen, are owing to its being the place of general rendezvous for the Mahometan pilgrims of Europe, and the northern parts of Syria, on their way to Mecca, a circumſtance which has entitled it Mahomet's Heel.

The caravan of Mecca is always conducted

ducted by the basha of Damascus, who receives a considerable appointment from the Porte on this account, as well as to maintain a military force, and to keep certain castles on the desert in repair. These forts are to defend the pilgrim wells against the ravages of the Arabs, who are regularly paid a certain tribute by the caravan for liberty to pass unmolested. They are joined, at a certain distance from Damascus, by the caravans of Bagdad and Grand Cairo; in the first of which are pilgrims from all the southern parts of Asia, and in the latter similar followers of their prophet from the different tribes and nations of Africa. As the caravan's arrival at Mecca is fixed for the two great solemnities, the feast of Courban Beyran, or Abraham's sacrifice, and that of Beyran, or the Turkish carnival, at the end of Ramadan, and corresponding to the Jewish passover, it must not be detained at Damascus beyond the ordinary period of its departure, under any pretext whatever.

The jesuits of Damascus shewed me every attention and civility in their power;

and indeed the hoſpitality they afforded me in a city which properly does not contain one reſident European, and where the manners of the people are uncommonly cruel and ferocious, was the moſt grateful and ſeaſonable of all the inſtances of kindneſs I received in the whole courſe of my travels. In fine, the good fathers found me a guide to *Baruth*, on the borders of the Mediterranean, four days journey from Damaſcus; and therefore, after paſſing near a week in their *hoſpice*, I bade adieu to my friends the jeſuits.

CHAP.

CHAP. V.

Travels from Damaſcus to Baruth, Sidon, and St. John d'Acre; with different excurſions to Mount Lebanon, the country of the Queſrouan, and that of the Druſes.

HAVING ſet out from Damaſcus for Baruth, with the mountains as formerly on the right, a tolerable road led us to their ſummit; and at ten o'clock, after eight hours march, put up at a ſmall village. Though the ſoil is extremely dry, with little appearance of cultivation, I found here excellent fruit, milk, and vegetables. Reſuming our journey in the courſe of the night, after aſcending and deſcending for a conſiderable time, we entered a narrow defile of great length, which introduced us to a large and extenſive plain named Beca, ſomewhat marſhy, but of a black and fertile ſoil. Near to the centre of this plain we croſſed a ſmall river,

river, and ſoon came to a village, which ſerves as a granary for the greateſt part of the grain raiſed in the neighbouring parts of the country. We left this village at our uſual hour of the night, and aſcended high and craggy mountains, which, however, were cultivated as much as appeared compatible with the nature and quality of the ſoil: the difficulty and fatigue of aſcending and deſcending them are ſo great, that ſeveral of our mules fell lame, and we were obliged to continue our progreſs on foot.

As every inch of the little ſoil the natives owe to nature is planted with vineyards, mulberries, and fruit-trees, we were well ſupplied upon the road with fruits of various kinds, which grow in abundance amongſt theſe wild and diſmal rocks. We ſtopped at a cottage in order to take ſome refreſhment, where I obſerved the remains of a conſiderable fountain, which formerly uſed to water the mulberry-trees in its vicinity.

The Aſiatic method of cultivating the mulberry is different from that in uſe among

among Europeans. According to the latter, though at a certain ſeaſon the tree is deprived of its leaves, ſtill it is permitted to riſe to its full growth; whereas, by the former, at the ſame time that it is ſtripped of its leaves it is lopped of its branches; and hence the mulberry-tree of eaſtern countries is ſeldom above eight or nine feet high.

In this country I was every where hoſpitably received. The common food of the inhabitants conſiſts of ſweet and ſour milk, and a ſort of crape-cakes toaſted on a cylinder of hewn ſtone, which is heated from within. The milk of this country I found much better than that of the deſert, which was not only ſour, but hardened to the conſiſtency of a flint ſtone.

The natives of the mountains have a noble ſimplicity of character, equally removed from the domineering arrogance of the Turk, and that mean ſervility of ſpirit, which, I am ſorry to ſay, ſeems to debaſe the Chriſtian viſage within the walls of Damaſcus. The Chriſtians of that city, partly

partly owing to Mahometan tyranny, and partly to their own daſtardly behaviour, are ſubjected to the condition, and merit the appellation, of ſlaves, rather than the character of men.

We proceeded on our journey during night, though at the ſhort diſtance of five or ſix leagues from Baruth; and having arrived at the top of the mountains, I at laſt came in view of the Mediterranean, when I gave thanks to the Almighty for having conducted me to the proſpect of thoſe waters which waſh the ſhores of my native country. The ſky was heavily overcaſt, and we had the firſt ſhower of rain I had met with in thoſe climates, while the regions of the atmoſphere, fraught with vaſt maſſes of vapour, towering with magnificence, in various forms and to different elevations, preſented an appearance which was far from being familiar to my late experience. On the frigid ſummits of thoſe mountains, however, I could not help feeling ſome regret for the warmer climates I was leaving behind me.

In our gradual deſcent from the heights

we came in ſight of an extenſive plain, whoſe lively verdure was ſingularly grateful to the eye. Here the ſprings pouring down from the ridges gently water or entirely overflow the ſkirts of the mountains; and hence the charming green of thoſe little patches of good ground which are found interſperſed among the rocks. The ſprings uniting their ſtreams in their progreſs towards the bottom of the mountain, form little noiſy torrents, which again diverging into various channels, after waſhing the roots of the hills, proceed to moiſten and fertilize the adjacent plain. We came to a little fort or caſtle, ſituated on a ſmall river, which being above the level of a great extent of mulberries, waters them with all the advantage of the moſt ſeaſonable and fertilizing ſhowers. Through theſe plantations we proſecuted our journey, where the ſoil is ſo highly cultivated that it was difficult to diſcover a ſingle foot of waſte or fallow ground; water, however, becomes more ſcarce, in proportion as the traveller removes from the foot of the mountains. We now came in view of Baruth, where

where we arrived with eaſe at nine in the morning. I alighted at the cuſtom-houſe, whence, after ſeeing my things examined, I went to a convent of Capuchin friars, where the good fathers gave me a kind and hoſpitable reception.*

I had a letter from the jeſuits of Damaſcus to the ſuperior of a convent of that order in the Queſrouan, a diſtrict of Lebanon inhabited only by the Maronites, whom I was deſirous to viſit. I received all the information I wanted from the ſuperior of this convent, whoſe placid but animated countenance was an index to the delicacy and ſenſibility of his mind, as well as to that pure and unaffected zeal by which he is actuated in the functions of his miſſion. I paſſed only two days in this town, which is inconſiderable in ſize, and miſerably built. Baruth, as well as a great part of the neighbouring mountains, are under the juriſdiction of an emir, who is tributary to the Turks; a circumſtance to which the people owe their freedom from Ottoman oppreſſion. In this city Chriſtians and Mahometans live on friendly terms, partly owing to

* the

the rigour of public juſtice, which is administered with great impartiality, and partly to that prompt vengeance which is generally inflicted on the ſpot by the party aggrieved.

I now departed for the Queſrouan, after hearing it much extolled for its natural ſtrength, a felicity it owes to thoſe lofty mountains with which it is ſurrounded, as well as to the population and native valour of the people. I had likewiſe heard that I ſhould find there many convents for the uſe of both ſexes; that the rites of the Romiſh religion are as freely exerciſed in the Queſrouan as in any province of France; and, in a word, that thoſe mountaineers grant toleration to no other religious ſect whatever.

With theſe and ſimilar impreſſions on my mind, I paſſed a little river in the plains of Baruth, and continuing my journey by the ſea ſhore on the road to Tripoli, I came to the foot of a mountain, which is only to be aſcended by flights of ſteps cut in the ſolid rock. This is one of thoſe great works which continue to preſerve the

the memory of the Romans, many of whofe infcriptions on this road ftill meet the eye of the traveller. All along the path, which is about twelve feet broad, they had ufed the precaution to make holes correfponding to the hoofs of their horfes, in order to prevent them from flipping or falling on the ftones. Rails have been very properly extended on the fide next the fea, which heaves its billows with great violence, and to a great height, againft the rocks, whilft towards land the head of the traveller becomes giddy as he looks down the frightful precipice.

Having afcended this extraordinary path, which is by no means difficult, and defcended in the fame manner on the oppofite fide, I paffed what is called Dog's River, at two leagues diftance from Baruth. On the border of the fea I obferved a diftrict of mulberries, which receive their neceffary fupplies of moifture from that river, by means of various canals. Having no occafion to pafs that way, I ftruck off to the right, and afcending the banks of the river, which at firft are much confined by

fteep

ſteep rocks, but afterwards open into a little valley planted with mulberries, I came on the left to a mountain, gradually riſing into the form of an amphitheatre, and planted with different ſpecies of timber. I forded Dog's river above a conſiderable bridge, on which I found an inſcription, and aſcending by a path extremely ſteep and difficult, I at laſt reached the top of the mountain, and paid my reſpects to a Maronitic convent named Louiſey, whoſe church is tolerably neat and clean; thence I diſcovered on a hill the jeſuits hoſpice of Aintoura, to which I was directed, and in my way towards it paſſed a populous village. I croſſed a narrow valley, which, though the ſoil is watered with few ſprings, and conſequently leſs fertile than the lower grounds, is covered, like all others in this country, with fig-trees, mulberries, and vineyards. Purſuing a gradual aſcent along-ſide of the mountain, I left a little to the right a large village ſtanding on a fine champain country in good cultivation, and after travelling about a league further on the ſame

 ridge,

ridge, I ſaw on a little eminence before me a convent of nuns, who are under the inſpection of the jeſuits; and at laſt arrived at the hoſpice of Aintoura, ſituated two leagues from the river of Dogs.

I was well received by the ſuperior, delivered him a letter from Damaſcus, and expreſſed an earneſt deſire of viſiting the Queſrouan; he engaged to afford me every means in his power of gratifying my wiſhes. This religious houſe is ſituated at a third of the whole height from the top of a mountain, which, though extremely ſteep and difficult of aſcent, is cultivated and planted to the very ſummit; the ſoil is particularly dry and ſtony, and yet the trees and vines appear freſh and every way in good condition. The houſes are not collected in the manner of villages, but thinly ſcattered all over the mountain. Beſides the convent of nuns above mentioned, there is higher on the mountain a ſeminary, in which the jeſuits educate a number of young men deſtined to the ſervice of the altar. The ſtudents were at this time greatly

greatly incumbered by a princess, widow of a certain emir, who, upon her embracing the Romish religion, had requested permission to reside for some time in the seminary.

By means of the superior I became acquainted with a cheik or lord of the country, who lives at two leagues distance, in a village named Jelton. The greatest part of the Christian cheiks related to the reigning family, which is very numerous, and divided into different branches, reside in this village. The third day of my visit to the Quesrouan jesuits, the superior gave me a letter to this cheik, and I resumed my journey.

Having ascended a considerable height, I passed a small wood of pines, and looked down on the vallies of Aintoura on one hand; and to a vast plain bounded by the river of Dogs, and the amphitheatrical mountains of the Antiquesrouan, on the other: I saw the estate of the emir Solyma, but the village in which he resides was covered by the interposition of a small hill.

On the confines of the plain above

mentioned are the ſources of the river of Dogs, which is augmented by the junction of other rivers, in their deſcent from the top of the valley. Theſe ſources take their riſe in a very deep inner and outer cavern; the firſt, formed in the rock, is of great capacity, and preſents to the eye a multitude of beautiful cryſtallizations ſuſpended from the roof: the ſecond, which is lower and more difficult of acceſs, beſides many other cryſtals with which it is adorned, ſends off one from the vault in the form of a pillar, and about the thickneſs of a man's body, to the diſtance of a foot from the ground. The traveller may obſerve, through a hole in the rock, the river riſing from its ſource, which ruſhing in a body under thoſe vaſt caverns, produces a tremendous noiſe. I proceeded to aſcend a very high mountain, at the bottom of which is the reſidence of a biſhop, and near its top the village of Jelton. Notwithſtanding that the ſoil continues dry and ſtony, the mulberries thrive in a ſurpriſing manner. This village is indeed better in appearance than

than any I have hitherto seen; though the houses announce any thing rather than the mansions of cheiks, or the great nobility of the country: their inhabitants, however, united in interest and affection, are contented to maintain a very frugal but independent manner of life; their persons suggest the notion of an opulent peasantry, much more than that of a race of mighty chiefs; but from this extreme simplicity of manners, and inexperience of luxury, result that courage and magnanimity by which those mountaineers persevere in asserting their freedom and almost entire independence of the Turkish government. They pay to the Porte a small annual tribute with great punctuality; nor have they ever been tempted, by the natural strength and advantages of their situation, to seek a complete exemption from the Ottoman yoke.

I alighted at the house of the chiek, to whom I had a letter from the superior of Aintoura; he was abroad, but I saw some of his family amusing themselves under an

 arbour,

arbour, who invited me with much civility to join their company; and it was not long before I had a very hoſpitable reception from the cheik himſelf: he recommended me to the care of his ſon, charging him not to loſe ſight of me, and to ſhew me whatever was moſt intereſting in the country, and beſt fitted to gratify my curioſity. He obliged me to paſs three days at his houſe, after which I went to viſit ſeveral other of this highland nobility, in whoſe houſes I was regularly ſerved with a collation ſimilar to what had been ſet before me in the female convent, and in the families of ſome refugee merchants at Aintoura. I aſſiſted at all their aſſemblies, which are uſually held under the ſhade of trees; and was conducted in the ſame eaſy manner to divine ſervice, and an evening party, conſiſting of the youth of both ſexes from the neighbourhood. In this aſſembly, after allotting a conſiderable portion of time to the amuſement of converſation, one of the company reads a part of a book on ſome religious ſubject, and the evening concludes

concludes with the recitation of prayers. I was ſurprized to find among the inhabitants of thoſe mountains ſo much civility, and even urbanity of manners; the cheik's ſon, in particular, who was my friend and conductor in all excurſions, diſcovered a ſweetneſs of temper and diſpoſition uncommonly intereſting.

This village is ſituated on a dry and ſtony ſoil, and has the advantage of no other water than ſuch as is contained in deep wells and ciſterns; but its impregnable ſtrength, ariſing from its lofty ſituation on the third gradation of this mountainous amphitheatre, was no doubt the great inducement which engaged the lords of the Queſrouan to make choice of it for their uſual reſidence.

In the cheiks is veſted the landed property of the whole country, from which they derive a certain revenue; charged, however, with a fixed ſum to the emir, who, in his turn, pays a ſmall annual tribute to the Porte. They adminiſter juſtice within the bounds of their own eſtates, and aſſeſs the people in their proportion of the

 public

public burthens; but in all other respects the distinctions of rank are better understood in Europe than among the mountains of the Quesrouan, where every man is at liberty to know and feel his own value and consequence. The Catholics are alone regarded as the true and legitimate inhabitants of the country; and hence, on the road to Tripoli, which passes through its lower dependencies, the Turks are subjected to a certain toll, from which all Christians are exempted.

The people are never seen at any distance from their villages without being completely armed; and among them no manner of personal insult is ever suffered to pass with impunity. The countenance of a native has an expression of confidence in himself different from impudence or effrontery, but conveying an idea of goodness and affability, united to great intrepidity of mind: he is given to compassion and offices of hospitality; gay, however, and lively in his ordinary deportment; and he discovers on some occasions a considerable talent for irony.

The clergy in this country are poor, and

and labour with their own hands in ſupport of their families; for though Catholics, being of a ritual different from the Latin, a man may take orders ſubſequent to his marriage, provided it had been contracted with a virgin. Here, therefore, a prieſt ſeldom remains long in a ſtate of celibacy, which is extremely agreeable to the taſte of his people. Divine ſervice is celebrated in the Syriac language, but the goſpels and breviary are read aloud in the Arabic, which is the vulgar tongue in all countries bordering on Arabia. As the ſtudies of the clergy are almoſt entirely confined to the ſcriptures and the catechiſm of the church, they are very little converſant in abſtruſe queſtions of theology; but they are regular in their lives, ſound in their morals, and ſincere in what they believe. Speculative tenets might create a ſpirit of controverſy, engender new opinions, and have a dangerous tendency to ſhake their preſent implicit ſubmiſſion and obedience to the ſee of Rome.

Our miſſionaries are extremely uſeful here, and in other parts of Syria, not only

by

by inſtructing the true Catholics, but in converting ſuch to the Latin ritual as have been enſnared in the erroneous opinions of ſchiſm or hereſy. The Catholic faith has made conſiderable progreſs at Damaſcus, as well as in the parts S. W. from the mountains, where the Syrians, Greeks, and Arminians, uſed to be few, compared with ſchiſmatics and heretics of different denominations. The religion of Rome has alſo, by the ſame means, penetrated into Egypt, where I am informed a number of Cophti have ſubmitted to the doctrines and authority of the church. Some of them, however, in deference to the manners and cuſtoms of their country, admit of circumciſion in both ſexes, a practice in direct oppoſition to a decree expreſsly paſſed againſt it in the court of Rome.

It is to be hoped that the pious induſtry of theſe men may ſtill extend the ſphere of its operation, particularly on the ſide of Abyſſinia, where, conſidering the frequency, ſimplicity, and honeſty of Chriſtian heretics, there is every

every reaſon to believe that the truly apoſtolic miſſionary might reap a conſiderable harveſt. I have had occaſion to obſerve the unwearied pains taken by this deſcription of men, in Turky, Perſia, and the nations of India, all abounding in Chriſtians ill inſtructed, and without the means of better information—how ſincerely it is to be regretted that their number is ſo very ſmall! Conſidering the many diſcouragements the miſſionary meets with in the Eaſt, from regulations of national police, one cannot ſufficiently admire his ſucceſs in the kingdoms of Pegu, Siam, Cambodia, Cochinchina, and China. A few natives of China, who were educated ſome time ſince in an Italian ſeminary, have rendered eminent ſervices to their countrymen in matters of religion.

The anſwer made by the king of Spain, to one who urged the impolicy of retaining poſſeſſion of the Philippine iſles, from the heavy expence they incurred to the public, deſerves to be recorded: He deſired, he ſaid, no other produce from theſe iſlands than the fruits of his miſſion; and he would be ſatisfied if, among the

 millions

millions of Chriſtian proſelytes, added to the church ſince their firſt ſubmiſſion to the crown of Spain, there were one poor Indian, whoſe name ſhould be found at laſt written in the book of life. It may be juſtly ſaid of Spain, that ſhe has made more Chriſtians in Aſia and America than ſhe has ſubjects in the whole extent of her European dominions.—But I return to the Queſrouan.

The impregnable ſituation of this country having naturally pointed it out as an aſylum for all the profeſſors of Chriſtianity in Aſiatic Turky, it has become the reſidence of many biſhops, and the ſeat of a conſiderable number of convents for both ſexes. Among the former are the patriarch of the Greek church; the patriarch of Antioch, who preſides over the Maronitic ſect; and the patriarch of Armenia, who ſuperintends ſeveral convents under the rules of his own ritual. The people in general are fond of religion; and though vice and immorality find their way into all countries, they are, however, much leſs prevalent in the mountains than in the plain. The ſex do not live under

der the ſame rigorous diſcipline, nor are they ſecluded from public view nearly in the ſame degree as in the towns; but if an unmarried woman has the misfortune to become pregnant, ſhe expiates with her life, and by the hands of her own relations, the folly and weakneſs of her conduct. A mother who has given her daughter in marriage, would conſider herſelf and family greatly diſhonoured, if after conſummation her ſon-in-law ſhould not produce proofs of the virtue of his bride. A like cuſtom prevails among the natives of Mexico.

I left Jelton on the third day after my arrival; and, conceiving that the moſt elevated ridges, being little frequented by ſtrangers, muſt preſent the manners of the people in their true and genuine colours, I took the route towards Maſra, a village ſituated at the foot of the higheſt mountain in the Queſrouan, and where the natives feed their flocks in the ſummer ſeaſon. After an hour's walk I aſcended to a convent amidſt diſmal and arid rocks, whence,

whence, however, iſſues a plentiful ſpring of water, which diffuſes moiſture and a charming verdure over all the ſoil in their vicinity. The vivid green of theſe earthy patches, and the brown parched ſurface of the rocks, which briſtle like needles in the air all around, form a ſtriking contraſt to the eye. In the monaſtery, however, ſituated in the centre of this horrid ſcene, a right reverend prelate has choſen to take up his abode.

I aſcended conſiderably higher, and, arriving at the village of *Claat*, where the ſoil is fertile, leſs ſtony, and covered with trees in a freſh and thriving ſtate, I reſted ſome time, in company with a cheik of humane and obliging manners. Having reſumed my journey, after walking half an hour I came to the confines of a valley, where I looked down a precipice to a narrow glen, ſcarce affording room for a large torrent, which rolled its waters with great noiſe and impetuoſity over immenſe fragments of rocks. I deſcended on foot, and having croſſed the torrent at a bridge cloſe to a water-mill, I began to climb a mountain

mountain on the oppoſite ſide, which I found particularly difficult. I was a good deal fatigued before I reached the top; but at laſt perſeverance brought me to the proſpect of a beautiful country, planted with the fineſt mulberries I had yet ſeen. Springs in abundance diſtil from the heights upon a fertile ſoil, without a ſtone, and preſenting over the wide extent of this natural amphitheatre a neat and even ſurface. Under the mulberries, the ground produces roots and vegetables of different kinds. I at laſt arrived at the village of Maſra, ſituated on the declivity of a high hill, which appears every where ſtudded with houſes, and at the diſtance of three leagues and a half from Jelton. I was much pleaſed with the beauty of the ſcene, and little repined at the toil I had experienced in climbing up to my preſent elevated ſituation.

The cheik at Jelton having given me a letter to the miniſter of the pariſh, I alighted at his door. He was not at home, but I was admitted to his wife and ſeveral of his children. The good woman

received

received me in the beſt manner, preſſed me to wait her huſband's return, and to repoſe myſelf after my fatigue. I began to obſerve, with the moſt pleaſant emotions, the wife of the ſimple paſtor of Maſra, who was at this moment working in his field, and who I had no doubt was ſoon to enter his porch in an equally ruſtic appearance with that of his ſpouſe. She was a fine woman, in the flower of her youth, conſiderably advanced in her pregnancy, and with a complexion deeply browned in the ſun. In the midſt of three little children, whom ſhe endeavoured to quiet by turns, ſhe conducted the detail of her little family affairs. How much I admired this precious and ſimple manner of living! In a kind of open gallery, which ſerved for a parlour, ſhe ſpread a little bed on the ground, in order to lay her infant to ſleep; caſting her eye occaſionally to a ſtove, where ſhe boiled ſome ſlices of gourd in a kettle. She dreſſed ſome eggs and milk in ſeparate diſhes, with crape-cakes, for my ſupper. At one time ſhe

ſeemed

ſeemed to aſſure me by her looks of all the inclination in the world to entertain me well; at another ſhe could not conceal her impatience for her huſband. Meanwhile the good man arrived from his farm; and his attentions to his gueſt ſeemed to vie with the kind civilities he had juſt received from his wife. In compliance, however, with the reſtraints Oriental manners impoſe on the behaviour of women, ſhe ſoon withdrew, and gave up her whole attention to the concerns of her little family. At the hour for evening *veſpers*, the people aſſembled in the open air, where prayers were recited as much in the ſpirit of true piety, and conſequently in a manner equally acceptable in the eye of the Deity, as if we had been ſeated under the gilded ceiling of the moſt ſumptuous temple. His flock ſeemed deſirous of my company, and were at pains to diſcover by what means they might amuſe me moſt agreeably.

The fall of night brought home a number of domeſtic animals in flocks, which conſtituted the whole wealth of this honeſt eccle-

ſiaſtic. His wife and him fed them by hand, and received their careſſes, the only return their inferior natures could make for the care and kindneſs of their maſters; a ſituation, however, extremely intereſting, and which tends to illuſtrate thoſe gentle and innocent diſpoſitions ſo prevalent among the Aſiatics.

At my own deſire, my bed was laid in a raiſed corner under the porch, and my hoſt repoſed cloſe by me and my conductor; for, according to the manners of the mountaineers, the maſter of a family is himſelf the keeper and guardian of his gueſts; a rule of hoſpitality which was religiouſly obſerved reſpecting me by the cheik's ſon at Jelton. Beſides, as the cuſtoms of the Eaſt do not permit ſtrangers to ſleep under the ſame roof with the women, viſitors are always lodged under the porch, or in the apartments named Manſoul, which have no communication whatever with the principal part of the houſe. I reſted extremely well; but, owing to the cold and keen air of theſe lofty mountains, which are a continuation

continuation of the famous Mount Lebanon, I caught a ſlight rheumatiſm, which, however, the genial warmth of the next day entirely removed.

As ſoon as it was day, I attended my hoſt to the celebration of maſs; after which, notwithſtanding the moſt preſſing invitation to prolong my viſit, I reſumed my journey, and proceeded towards what is eſteemed the higheſt mountain in the country. On account of the winter ſnows there is no human habitation higher than the village of Maſra, which is itſelf covered with ſnow during ſix months of the year.

We paſſed the ſkirts of ſome mulberry plantations belonging to Maſra, where the ſoil continues of equal fertility, and well watered, with few ſtones. Upon aſcending, however, a mountain of moderate height, the mulberry entirely diſappears, a circumſtance probably owing to the ſoil's being ſeverely chilled by the continuance of the ſnow. I now came to land in a ſtate of nature, grazed by cattle of various kinds, which, a little farther on,

the natives are ufed to fold during the night. I obferved fheep-folds, for the firft time, on the top of a little hill, whofe fides were fown with different kinds of grain. The fhepherds are employed in making cheefe of the milk they obtain in the morning; and here I ftopped to breakfaft, in company with feveral inhabitants of Mafra.

I was now conducted a little higher to a rich and fertile plain, a fhort league in length, and only a quarter in breadth, which was fown in the fame manner as the hill I have mentioned, and prefented a moft pleafing verdure to the eye. This extenfive field is bounded towards the fouth by the great mountain, whofe perpendicular rocks are loft in the clouds; towards the eaft and north by a fmall hill; while towards the weft the eye flits over fucceffive chains of mountains to a great diftance. I furveyed the ruins of an ancient tower, in form nearly a fquare, and built of huge ftones, fome of which, having their extremities fixed in oppofite walls, were of length fufficient

to

to anſwer the purpoſe of beams, while others were employed as lintils to the gates inſtead of arches. Over the firſt gate is an inſcription in Greek characters, which it was not in my power to tranſcribe; but, in an angle of the building, on the outſide, I found another, of which I obtained a perfect copy, and which the Academy of Sciences at Paris have taken the trouble to tranſlate: it marks the period in which the tower was erected, and not the age of the temple I am ſoon to ſpeak of, which is probably much more ancient, but concerning which it likewiſe makes mention.

ΓΕ ΝΤΕΠΙΤΘΛΜ ΡΛΒ ΒΟΜΟΥ ΕΠΜΕΛΗ-
ΤΟΥ ΕΚΤωΝΤΟΥ ΜΕΠΣΤΟΥ ΘΕΟΥ
ωΚΟΔΟ ΜΗΘΗ.
(doubtful)

" In the three hundred and fifty-fifth " year, Tholmus preſiding for the ſixth " time over the Temple of the Moſt High " God, this Building was erected." The period alluded to by this inſcription is the æra of the Seleucides, that is, three hun-

 dred

dred and twelve years before the birth of Jeſus Chriſt. Theſe ruins extend from the tower weſtward on the ample field already deſcribed, and conduct the traveller to others of greater magnitude. The firſt object here that fixed my attention was a ſtone, which in its ſize and ſhape ſeemed to have been employed as the baſe of an altar. Beſide it lay another, in the centre of whoſe plane appeared a raiſed quadrangular ſpace, ſurrounded by a groove; this ſtone, with equal probability, might have ſerved as the table of the altar. I next obſerved the remains of a very wide gate, which externally had two galleries fronting each other. At the end of either gallery is a large open hall, adorned with pillars, whoſe capitals, ornamented with flowers and foliage in excellent ſculpture, are ſtrong indications of the great extent and magnificence of this very ancient building. Within the gate, and in the middle of a large area, my conductor ſhewed me a well of extraordinary depth. At the opposite end of the temple is a gallery, which occupies the whole breadth of the building,

building, and is supported by a row of maſſy pillars, ſimilar to thoſe already mentioned. Beyond this gallery are the ruins of a wall, and an area of a very large room, at the bottom of which lay other ruins, but I was unable to diſcover what was under them, or whether they did not ſeparate us from another hall.

This very ancient and venerable temple is now almoſt in ruins; the pillars, and a great proportion of the walls, lie ſcattered in large fragments on the ground. Its ſcite is amidſt high perpendicular rocks, which in ſome places ſerved it for ramparts. According to the natives it was a temple, conſecrated to the mother of the gods, under the reign of one of the Ptolemies, but which they cannot pretend to ſay; a tradition, however, which has probably been perverted in the circumſtance wherein it differs from the interpretation given of the inſcription by the learned academy, eſpecially as the only variety between them conſiſts in the word *mother* inſtead of *father*, and theſe in the Arabic may be very eaſily

 confounded.

confounded. The diſtrict in which theſe ruins are to be found is called, in the dialect of the country, Elfogra. It was in this quarter of Lebanon, if we may give credit to the tradition of the natives, where thoſe ſtately cedars grew, which were conveyed to Jeruſalem, and uſed in the conſtruction of Solomon's temple. However this may be, this auguſt edifice, having the ſame advantages of view with the adjacent plain, was erected in a moſt delightful ſituation.

From the ruins I accompanied my conductor to a rich ſpring of fine limpid water, on the brink of which we ſat down to dinner. Such is the very cold temperature of this water, that I was unable to hold my hand in it for any length of time. Several of the villagers of Maſra having favoured me with their company on this expedition, our proviſions were a joint ſtock, and after making an agreeable repaſt we continued our progreſs to the right of the great mountain. The rocks contained Greek inſcriptions; but as theſe conſiſted only of

two

two or three letters, I did not take the trouble to tranſcribe them.

Aſcending eaſtward, in the ſame direction, we came to other ruins, ſome of whoſe ſtones ſeemed perforated for the inſertion of pipes, which might in former times have ſerved for a fountain or jet-d'eau. Theſe, therefore, were probably the ruins of an object, which had been erected as a *viſta* to the temple, in the bottom of the plain.

Having reached the top of the hill, we found ourſelves on the Aſs's Back, which ſlopes on one ſide into the plain, and on the other into a vale of great depth. Along this ridge runs a canal, which ſerves to conduct the water to Maſra, which I ſaw there in ſuch plenty. I traced it for a quarter of a league, and came to a very ſteep mountain, where we found the copious ſource, whoſe bottom we could not perceive: from this reſervoir two canals, each of which might contain three cubic feet, receive their ample ſupplies; but ſuch is the intenſe cold of this water, that in drinking it one is in danger

danger of losing his teeth; and I was apprehensive it might affect my bowels. I have been since told, what seems extremely probable, that these springs are fed by the snows of more northern mountains, which are melted by the sun, and afterwards filtrated through the rocks.

At the distance of about two leagues from Masra, the higher grounds being wholly uninhabited, I parted with my companions, who chose to return to the village, and took a little refreshment and repose. They went back to Masra; but though I meant to return to the same place, I chose to follow a different route, by the other branch of the canal, which sets off from the above-mentioned source.

My way soon led me to a natural arch, about forty paces broad, and four-score in length, than which I never saw a more majestic specimen of nature's workmanship, or more nearly approaching in many respects to the execution of art. The waters pouring from the heights during the melting

melting of the ſnow, gradually unite in a great torrent, which precipitating itſelf forms a caſcade about forty feet high, purſues its courſe with increaſed rapidity amongſt rifted rocks, and at length paſſes under this arch, fifty paces perhaps below the fall. The vault of the arch, though on a level with the road, is at leaſt one hundred feet above the bed of the torrent, which here begins to enter the mouth of a little valley. The oppoſite banks ſerve as abutments to the extremities of the arch, which has all the neatneſs of effect expected from the ſkill and dexterity of an architect. It is difficult to ſay by what means nature, after having penetrated the ſolid maſs of ſteep rocks, contrived to ſmooth and poliſh this into the form of a fine arch, with all the regularity and preciſion of the chizzel: probably the violence of the current firſt made an impreſſion on the leſs compact parts at its baſe, where having at length pierced and undermined the huge block, it afterwards gradually filed it away in this uniform manner, from an equal de-

gree of reſiſtance being every where oppoſed to the force of the torrent.

Paſſing this curious arch, and making a ſweep round the ſide of the mountain, I entered ſome pleaſant and fertile fields. In a receſs of the mountain I ſaw the ſources of the river *la Croix*, which I had paſſed in my way to Maſra. Keeping ſtill on the ſkirts of the mountain, I paſſed in view of various beautiful caſcades, and came to a large valley well watered, and producing a kind of ſmall grain. La Croix, beſides ſupplying a canal cut along the declivity of the oppoſite mountain, furniſhes water to two others of a larger ſize. Croſſing this valley I aſcended a high earthy hill, where the ſoil becomes more ſandy, and leſs fertile, than in the preceding parts of my excurſion. Turning off to the right, I arrived at a handſome village, whence we have a view of Maſra, ſituated on a neighbouring eminence. This hamlet is in the vicinity of a place named *Haragges*, and ſurrounded with fine mulberries excellently ſupplied with moiſture. I paſſed ſome

poor

poor ſtony ground, little ſuſceptible of cultivation; and left on my right a number of ſmall vallies, apparently of great fertility. I now arrived on the borders of a little plain, on which ſtand a church and convent containing only one monk and a friar, detached in the manner of a little colony from a more populous monaſtery: here we paſſed the night, and had no reaſon to complain of our entertainment. Next day after maſs, having breakfaſted, for in this country it is againſt every rule of hoſpitality to ſuffer a ſtranger to depart without eating, we reſumed our journey, and paſſed over a miſerable ſoil, covered ſometimes with a dead ſand, and ſometimes with large ſtones, ſimilar to what we had ſeen the preceding evening. The produce of this diſtrict was chiefly pines, and herds of goats. At nine o'clock we ſaw a handſome church, at a village called Beſommar, which is the reſidence of the Armenian patriarch. After paying reſpects to his eminence, I took ſome refreſhment, and continued my journey. I deſcended lower on the mountain, and then

then turned to the right, entering upon a ſtrong ſoil, in all reſpects like that of Aintoura and Jelton. Deſcending to a ſecond ridge, which commands a proſpect of the ſea, I ſaw the village of Agouſta below, and on our right at ſome diſtance that of Gazir. In the firſt, beſides ſeveral cheiks, reſides the venerable patriarch of the Maronitic ſect of Antioch, at whoſe manſion I ſtopped, and was received with much politeneſs and affection. I had the honour to dine with this good man, who in the courſe of our converſation ſpoke Latin and Italian with great correctneſs and fluency. One of his grand vicars favoured me with conſtant attendance, and about four o'clock, when the patriarch awaked from his nap, I took an affectionate leave. We walked round the village, which is moſt agreeably ſituated on the declivity of a very high mountain, cultivated in the form of a wild amphitheatre, and interſperſed with gardens and mulberry plantations. The houſes are ſcattered all over the area of a horſe-ſhoe, with its opening towards the ſea, for ſuch is the
appearance

appearance of the mountain, and extend down to the bottom, where the ground riſes into another ridge, which is well watered, and ſtill very high above the plain. The whole of this mountain is well cultivated; and in the middle of the village, oppoſite to the houſe of a cheik, is a copious ſpring of excellent water. The ſituation of this village is extremely beautiful; but ſometimes about noon clouds, attracted by the lofty tops of the mountains, produce an obſcurity, and a thick miſt, which I apprehend is inſalubrious.

Quitting the village, I croſſed the mountain, paſſed a ſtony barren region, and came in view of the hoſpice of Ariſſa, which belongs to the fathers of the Holy Land, or the Recollects of St. Francis. After an hour's walk from Agouſta, I arrived at this religious manſion. The hoſpice or convent is ſituated on the ſummit of a mountain, at a little diſtance from the ſea, of which it commands an extenſive proſpect; but ſtanding upon a poor ſoil, and having no water, except what is preſerved in ciſterns, it is upon the whole

whole a barren and dreary retreat. I departed next day early, and after descending towards the inland country, and travelling in the ſkirts of the mountains, which are extremely painful and difficult, I at laſt reached a narrow dale watered by a beautiful rivulet. I aſcended on the other ſide, and ſkirted the mountains, and ſoon came in ſight of Aintoura, preſenting itſelf on an adjacent hill. The intervening ground is very uneven, but not ſo wild and rugged as the high mountain I had juſt traverſed. I arrived at Aintoura on the ſixth day; and having, after dinner, thanked the ſuperior for all his kind offices, I began to deſcend towards the plain.

I reached Baruth in the evening, after an abſence of ten days, which had been ſpent in exploring the mountains of the Queſrouan. The prior of the Capuchin convent received me with his uſual civility; from him I learned that a king's chebec had arrived from France on a cruize off the coaſt of Syria. Having obtained further information that this veſſel, then

then at the island of Cyprus, was expected in a few days to enter the port of Sidon; and as that city was only distant eight leagues, I proposed instantly to set out, in hopes of meeting some old companions, with whom I had served at Toulon. Accordingly, on the 25th of August, I proceeded to Sidon, and waited upon the French consul, who shewed me much kindness, and offered to accommodate me with quarters in his house. He confirmed the prior's information respecting the arrival of a French chebeck; but I got notice some days after, that she had quitted Cyprus, and was sailed for Candia, in order to join other ships of the same division. Disappointed in my views, I resolved to proceed directly to Acre, persuaded that the frequent arrivals there from the port of Marseilles must render my passage to France much less precarious.

My fame as a traveller seemed to have made some impression on the mind of the consul, for he made many enquiries concerning my late expedition, and pressed

fed me to ſpend a little time longer in his family; urging, as reaſons for my compliance, the extreme fatigue I had ſuffered in the deſert, and the deranged ſtate of my conſtitution. He obſerved that the remains of an eruption on my ſkin, which had made its appearance in the country of the Marrattas, proved that my blood was greatly heated; and as I was deſirous to ſtudy the character of their mountaineers, I ought to conſider them more extenſively, and avoid forming a haſty opinion from a curſory view, or rather from the appearance of a few individuals. Although a long ſecluſion from the company of women had produced in me a ruſticity of manners as well as appearance, his wife ſeemed to be of the ſame mind with her huſband, and united in entreaties that I would remain their gueſt for ſome time longer. The reſolution I had taken, to ſail directly for France, began to be ſhaken. The weak ſtate of my health, an eruption on my ſkin, and above all, the additional pleaſure I had in proſpect among theſe mountains, ſeemed on this occaſion to ſuſpend the

the ordinary vigour of my mind; and fresh knowledge, so agreeable to my taste, which I hoped to acquire in my intercourse with the neighbouring Arabs, apologized for what, however, I could not help tacitly regarding as a facility of temper. About a month after my arrival I was seized with a regular fever; but the use of emetics, and the great care and attention of the consul and his family, gradually restored me to health.

In the environs of Sidon the eye is delighted with the delicious verdure of many fine prospects; the rich gardens and orchards, which are excellently watered, diffuse over the face of the country the appearance of one continued forest, consisting of various fruit-trees, together with the vine, which is permitted to grow here in all its luxuriance.

In the mountains of the neighbourhood are many caverns excavated in the rocks, with ten or twelve cells in each, according to their size. These, according to tradition, are the tombs of the ancient inhabitants of Sidon; but I am rather inclined to believe

they were places of retreat for the natives of the mountains. A caſtle is ſhewn built by St. Louis;—ſome pillars of marble and floors of jaſper in Moſaic, are the principal remains of antiquity that now exiſt of this once beautiful and flouriſhing city.

On the iſland of Java are ſeveral moſques, ſcarce meriting the attention of the curious; but in the vicinity of this town I obtained acceſs to a very conſiderable one. The building is of a quadrangular form, and is erected, like all other moſques, according to the direction of its place relatively to Mecca. The firſt object I remarked is a rail at the bottom of the moſque, within which is contained a model of Abraham's houſe at Mahomet's grave. Rows of lamps, ornamented with oſtrich's eggs, appear ſuſpended from the ceiling, at the diſtance of ſeven or eight feet from the ground. The floor is covered with a clean handſome mat for the proſtrations of believers; a religious ceremony which they conſtantly perform with their face towards Mecca. This mode of adoration conſiſts in quick and frequent proſtrations,

proſtrations, and does not in all probability owe its origin to Mahomet, ſince in the Chriſtian worſhip of thoſe parts we find it practiſed nearly in the ſame manner: it is however, an expreſſion of piety and devotion, of a nature noble and majeſtic, and highly ſuitable to thoſe ſentiments it is meant to expreſs.

Beſides ſtudying the rules and principles of the Arabic language, in which I was ſoon able to diſcover much beauty, I was at pains to obtain every information in my power relative to the manners of the people who live among the adjacent mountains. That diſtrict which lies towards the S. W. is inhabited by a ſect of Muſſulmen, who are named *Mutuallis*, and are ſaid to have no connection with any other nation whatever. They obſerve the ſame diſtance and reſerve towards ſtrangers as the natives of India, neither inviting them to their houſes, nor eating with them from the ſame diſh; and though I cannot complain of having received the ſlighteſt injury during the time I paſſed in their villages, I own, in their appearance, they

have something peculiarly rude and ferocious. They tolerate Christians in the free exercise of their religion, who, happily, are much less the objects of their hatred and animosity than the Turks. Their dominion extends over the mountains all the way from Gebail to Balbec, including both towns, where they are reported to be much more savage in their manners than in the vicinity of Sidon. The mountains in the N. E. of Sidon are peopled by the Druses, among whom Christianity enjoys an equal degree of toleration as among the Mutuallis.

The natives in these mountains are disaffected to the Turks, an antipathy partly owing to the influence of inveterate prejudice, and partly to a difference in matters of religious opinion. They are sensible it is to their own bravery, and the inaccessible nature of their mountains, that they owe their happy independence. The Druses are well affected towards Christians in general; but holding themselves descended from a French ancestry, who are said to have taken refuge in these mountains

at their expulſion from the Holy Land, in the end of the cruſades, they have more than ordinary affection for the people of that country. The principles which, according to hiſtorians, actuated the ſubjects of the old man of the mountain, ſtill influence the minds of ſome individuals.

In the vicinity of Jeruſalem I am told there is a race of Bedouin Arabs, who likewiſe affect to be deſcended from the French. The Capuchin from whom I had this information had experienced many inſtances of their partiality to his country, as well as a miſſionary of the ſame order, who reſided among them for ſome time in much credit and eſteem.

I was charmed with the beauty and ſerenity of this climate, which, in my opinion, is in a peculiar manner what a man who is deſirous of becoming the child of nature would wiſh to enjoy. In the different regions of the globe which I have viſited I have found no climate equally propitious to the natural ſtate of man with that which extends its mild influence over the

ſouthern parts of Syria. In the countries ſituated between the tropics the rains fall almoſt inceſſantly during ſix months of ſummer; the countries, on the contrary, a few degrees without the tropics, have but little rain, and that only in ſpring and autumn, the ſeaſons when it paſſes from cold to hotter regions of the earth. In Aſia, on the confines of Baſſora; in America, in the vicinity of Sartille; as well as in the deſert regions of Africa, I have had occaſion to remark that ſcarcity of rain, rendering the ſoil dry and inhoſpitable, gradually reduces it to a dead ſand. I will not pretend to ſay, however, that from this partial obſervation any rule can be drawn that ſhall obtain univerſally; but the fact ſeems to be, that from the latitude of thirty to thirty-five degrees, the ſummer ſix months are entirely exempted from rain; whilſt in the ſucceeding period the cold is uniformly moderate, and one meets with many intervals of fine weather equal to the moſt beautiful days in ſummer.

In Syria a variety of grain ſprings and comes

comes to maturity during the winter months; a fact which affords undeniable evidence of what I have now been afferting. I acknowledge there are certain fpecies of trees which then fhed their leaves; ftill, however, it is true, that in the month of November I have eaten new beans and peafe, while the gardens, abounding in flowers and vegetables, continue to produce from that month till the opening of fummer. The particular fituation of Syria contributes a great deal to the excellency of the climate: it is protected from the north wind by an extenfive ridge of lofty mountains; it is bounded on the weft by the fea; and on the eaft with the arid deferts of Arabia, from whofe parched and fandy foil little vapour can arife to produce rain. The higher Egypt, as well as the country contiguous to Lima, are finely fituated; but I believe the one and the other owe their dry and beautiful climates to fome high ridges, which intercept the progrefs of the clouds. In the neighbourhood of Lima the foil is fandy and barren, while Egypt owes her fertility to the induftry

duſtry of her inhabitants, joined to the annual inundations of the Nile. Beſides, the heat of ſummer in the higher Egypt is almoſt intolerable; and every one knows that the Cophti as well as the Peruvian, groaning under the oppreſſion of deſpotiſm, are highly taxed for their advantages of climate.

Among the productions of Syria are thoſe of hot as well as cold climates; wheat, barley, cotton, the bamy or gombeau, the oak, the pine, and the ſycamore, all grow in a great degree of perfection. The vine, the fig, the mulberry, the apple, and other trees of Europe, are no leſs common in the gardens and orchards, than the jujubier, the fig-bannan, the lemon, ſweet and ſour, the orange, and the ſugar-cane: all the roots and vegetable productions of theſe different climates are likewiſe found here in abundance.

The rites and ceremonies of the Catholic church are as regularly and openly exerciſed in the boſom of the Syrian mountains, as in Paris or at Rome; with this difference, however, that as the manners of the

the people are more ſimple, ſo their devotion, as well as their morals, are proportionally purer in the former than in the latter.

The induſtrious character of the natives appears in the cultivated ſtate of their mountains, many parts of which preſent the face of a fine garden. Springs, judiciouſly directed, water their mulberry plantations, in which conſiſt the wealth of the country; and ſuch is the ſuperior quality and high value of the ſilk raiſed from the mulberry-leaves, that the farmer obtains by his trees, at little expence or labour, a competent ſubſiſtence for his family: wine, oil, and figs, are articles from which he likewiſe derives conſiderable emolument.

We do not meet here with any thing to compare with the riches and luxury of European nations; but as the fortunes of individuals are leſs unequal, poverty and indigence, which conſume the loweſt claſs of the people in the fineſt provinces of France, are altogether unknown.

If

If any perſon wiſhed to know where man is ſubjected to the leaſt penury and wretchedneſs, I would refer him to the mountains of Syria, where the refinements in luxury are indeed precluded, but where he would amply enjoy every thing neceſſary to his peace and happineſs. The powers of the mind are not chilled and exaſperated by the ſeverities of an inhoſpitable climate, neither are they debaſed and enervated by the ſecure poſſeſſion of unſolicited abundance. Subſiſtence, though eaſy, is not, however, to be obtained without bodily fatigue, which tends only to brace and ſtrengthen the limbs. The avocations of the people are entertaining to the mind, at the ſame time that they are beneficial to the body, and divert them from any deſire for gratifications which are only neceſſary to the happineſs of thoſe devoted to habits of idleneſs and intemperance. Whoever looks forward to a ſtate of vacancy and idleneſs as the period when he ſhall begin to enjoy life, would, were he ever

ever to attain it, probably find himſelf miſerably diſappointed. Moderate labour, and a temperate diet, rendering the body healthy and robuſt, impart alſo vigour to the mind; and hence ariſes that fine reliſh for thoſe innocent pleaſures which delight the induſtrious man after fatigue, more than is ever experienced by his wealthier but more indolent neighbour.

> Nocte fatigatum ſomnus, non cura puellæ,
> Excepit; et pingui membra quiete levat.

In vain would the traveller expect to meet, in thoſe mountains, with men of great learning, or of very poliſhed and refined manners; but he will find men in their beſt and happieſt ſtate, men purſuing their duty from the impulſe of natural ſentiment, firm friends, good fathers, virtuous citizens; and ſuch characters are of more benefit to the world than the rich, idle, and luxurious, who in more refined countries contaminate the manners of the people by their example, without

without contributing in any degree to the real intereſts of mankind,

The monks of Syria are neither profound theologians, nor extremely rigid in their manners; the rules of their orders are ſimple, and ſcrupulouſly obſerved; but they are in reality what they affect to be in appearance, humble ſervants and diſciples of their Maſter, and earn their daily bread by honeſt labour, and the induſtry of their hands.

The ſecular clergy have little either of learning or rank to be diſtinguiſhed from the vulgar; but though their knowledge is chiefly confined to the New Teſtament, they are men of regular and pious lives, and highly eſteemed by their flocks. Little indebted to the emoluments of a liberal public eſtabliſhment, they earn by toil, and the ſweat of their brows, a ſubſiſtence for their wives and children. They give conſtant attendance to the ſervice of the altar, preach the goſpel to the poor, and enforce the Chriſtian morality by their example, to which the

abolition

abolition of celibacy among them has been of advantage. The attention they beſtow on the education of their own families furniſhes an important leſſon to thoſe who are leſs immediately under their eye. I have always conſidered marriage as a natural duty, and conſtituting one of the inalienable rights of mankind.

The laws and maxims of policy that obtain in ſuch countries as were firſt peopled appear to me, in general, to be the beſt; but no laws or inſtitutions, how wiſely ſoever ſuggeſted, are able to reſtrain the deſires of men aſſembled in great cities: in the country alone the traveller may hope to diſcover their original meaning and intention. There the peaſant, removed from the depraved ſociety of the citizen, from the improper diſpoſal of his time, and every means of corruption, implicitly follows the laws and cuſtoms of his anceſtors.

It is a maxim with eaſtern nations, that a man ſhall be bound by the obligations of marriage, without any previous acquaintance with his intended wife. Now, few inſtitutions

inſtitutions can immediately appear more whimſical and abſurd; in experience, however, the inconveniences we might think incident to ſuch a practice are not felt; and I am ſatisfied, from all I have obſerved in the families of the mountaineers, amongſt whom I made it my buſineſs to reſide, that the feuds and animoſities of domeſtic life are much leſs frequent there than in the countries of Europe. It is likewiſe uſual in India to marry at the age of eight or ten, and a girl is generally betrothed to a particular huſband at the age of three or four; and I repeat, that in my experience I had the good fortune never to meet with a ſingle couple who ſeemed to have been injudiciouſly or unhappily paired. Educated together from the years of childhood, they become familiar with each other's humours, acquire the character of ſituation, and are not likely to experience in advanced life any thing that can reaſonably give occaſion to ſurprize. The huſband exerciſes dominion over his companion, while ſhe uſes with ſucceſs, in her turn, her natural weapons

of

of tears, gentleneſs, and ſubmiſſion. Thus, between a couple of Aſiatics, born, as it would ſeem, with a kind of innate rectitude of mind, we naturally expect the moſt happy and cordial union. Reſpecting the liberty of free choice, in which the ſtrength of the argument on our ſide ſeems to conſiſt, I am afraid that in the tender and inexperienced mind there frequently ſprings from this very ſource a love of variety; for the woman who conceives herſelf entitled to chuſe in one inſtance, may ſee little harm in exerciſing the ſame right a ſecond time, provided ſhe happens to meet with another perſon whoſe character is better fitted to engage her affections.

It is an opinion pretty generally received in the nations of Aſia, that the morals of the women have much influence on ſociety at large, as well as on their own children. But they have an idea, perhaps a little more peculiar to themſelves, to wit, that the quality and intenſity of ſentiment in our ſex reſult partly from the allurements of pleaſure, partly from prejudice and habit, and partly from the dread of thoſe evils

which tend to the deſtruction of the individual. Deſire, hope, love, hatred, and, in general, all our ſentiments and actions, depend, according to them, upon a ſelfiſh principle of fear, which, in proportion as we are impreſſed with the danger of defeat, or the hope of victory, produces weakneſs or courage.

But of ſuch as conſider fear or an intereſted concern for our own welfare, as the ultimate principle of human ſentiment and conduct, I would aſk, Whether a mother's fondneſs for her child, as the Aſiatics ſeem to believe, contains no ingredient of a more liberal origin than that ſweet ſenſation of pleaſure ſhe experiences at the end of her labour, when ſhe reflects that her ſufferings were occaſioned by a being which makes a part of herſelf, and therefore entitled to her kindeſt affections? Muſt the gradual increaſe of paternal affection be referred ſolely to habit, and the attachment one neceſſarily acquires for an object which coſts him much care and anxiety? In the ſame manner is the ſentiment of friendſhip, a ſentiment equally

equally rare and valuable, to be resolved into habit, or the hope of deriving advantage from our friend? Are pity, charity, and beneficence, which are excited by the misfortunes of others, of no higher account than that of a mean reflex sentiment on our own condition? In a word, are magnanimity, generosity, and courage, nothing better than different modifications of the same interested principle, congratulating itself on having escaped those evils which we wish to alleviate in others?—This system is too humiliating to the human species to be founded in the constitution of nature.

In Arabia, and in all countries with which the Arabs have intercourse, the women are subjected to the veil, and almost entirely secluded from the company of the men. Each sex lives apart, and in conformity to its own humours; insomuch that the husband spends but a small part of his time with his wife. This custom is considered as extremely beneficial to both parties; for, as the object of marriage is mutual fidelity, the great danger incident to happiness in that state is to be

 apprehend-

apprehended from easy and frequent communication between the sexes: and as the temper and dispositions of a man and his wife do not at all times coalesce, the seldomer they meet the fewer occasions will occur of domestic strife and animosity. Hence they conclude that nothing can be expected from unrestrained intercourse betwixt the sexes, but excesses of passion in the one, danger to the innocence of the other, and multiplied causes of contention in both. Accordingly, the only persons of different sexes who enjoy any share of social intercourse, are such as stand in the nearest degrees of consanguinity; a pleasure, however, which is permitted even to them sparingly and on rare occasions. In many families these maxims of reserve are so strictly observed, that as soon as boys attain the years of thirteen or fourteen, they are removed to a particular wing of the building, named Mansoul, which is entirely unconnected with the female apartments.

Men in eastern nations are extremely jealous of their superiority over the female sex; and hence it is that a man seldom condescends to eat with his wife.

It

It is her business to serve her husband at table with all the care and assiduity of a servant; nor does she find herself at liberty to sit down to a meal until he is done. He never desires her opinion, or deigns to converse with her on the subject of family affairs. He seldom assigns her a task that may not be performed without stirring abroad, nor any business abroad but what may be performed under her veil. Women in every condition of life are subjected to these regulations, and their time is all equally employed with their children and household affairs, which, however, from their plain and simple manners, require little application. I almost revolted against this slavish and subordinate condition of the sex. But I was struck with the great similarity I discovered in this point between the manners of the American savages and those of the Arabs, as well as other Asiatic tribes; a resemblance extremely surprising, when we consider the great distance the Arab and American are removed from each other. In America the savage charges himself with nothing but his

gun, while his wife follows behind him loaded with every article of the family baggage. In Aſia it is the ſame: the ſavage entertains no converſation whatever with his wife; nor does ſhe preſume to be preſent at any of his parties. The ſame are the manners of Syria, and indeed of the Aſiatic continent in general. In the Biſſayan iſles, and among the Marratta tribes, as well as in America, the fields of Indian corn are cultivated by the women alone. The Arab mounts his aſs, and leaves his wife, with a large bundle on her head, to follow him on foot. The ſavage ſits at his eaſe in his canoe, while his wife keeps tugging at the oar without murmur or complaint. Now it appears very remarkable that two people inhabiting oppoſite hemiſpheres of the globe, the one ancient and the other probably modern, ſhould ſo ſtrongly reſemble each other; whilſt Europeans, at an equal diſtance from both, have manners entirely different.

In Arabia, a numerous family is an object of great deſire to both ſexes. Hence an old maiden, an aged batchelor, and a barren

barren woman, are regarded with a ſentiment bordering on contempt. The huſband and wife are equally delighted at the birth of a child; and upon the delivery of the firſt male, reſign their own name, in order to take the more honourable appellation of the child's parents. Thus, ſhould Peter and Mary have a ſon, James, they immediately ceaſe to be Peter and Mary, and are ſtyled henceforth the father and mother of James. The father of James begins to cultivate his beard, as a badge of his new-acquired dignity, as well as to attract that reſpect and veneration which he conceives now become due to him from the public. Of this deſcription, among others, are the Syrian Arabs. The Arabs of the Bedouin tribes aſſume the name of the common ſtock: hence Ben Halet, or the children of Halet. A name, I conceive, by which all the individuals of the tribe are repreſented as brethren, is at the ſame time intereſting to the mind, and extremely uſeful in ſociety. It very ſenſibly implies a reciprocal obligation; in one view admoniſhing the children of the duty and reſpect they

 owe

owe to their fathers; in another, engaging the parent to maintain a kind and affectionate behaviour towards children, whose names it is his glory to bear.

From the extreme reserve maintained between the sexes, we are not to expect in the circles of Syria that gaiety of manners, or highly seasoned though superficial conversation, to which, in different countries of Europe, a constant and anxious desire of pleasing the women has given occasion. The youth, in the most lively period of life, are all equally serious in their deportment and conversation; supporting a gravity of manners which gradually increases as they advance in years. They speak but little, and never lose sight of the object they had first in view. A total want of vivacity, the habit of smoking, which gives occasion to frequent pauses, and that of stroaking their beards and handling a kind of chaplet, allow them time to consider and digest their questions and replies. In discourse they are short and energetic, proportioning the number of their words to the nature of the subject in discussion; hence a pecu-

liar

liar characteriſtic of their language, which, if I may preſume to form an opinion on the little knowledge I was able to acquire of it during my abode in this country, is the moſt ſimple and expreſſive in the world.

The fair ſex are never introduced as a topic of converſation; nay, they even paſs in the ſtreets without obtaining the ſmalleſt notice from the men. The places they are known to frequent are deemed ſacred and inacceſſible; and a man would feel himſelf affronted, who ſhould be accuſed of having remarked or ſaluted a woman in public. Europeans, I know, conſider thoſe eaſtern manners as the gloomy reſult of extreme jealouſy; but I rather regard them as the conſequences of a punctilious delicacy relative to the point of honour in the ſex, who, according to the maxims of Aſia, are not ſuppoſed to have any acquaintance with men, except in the perſon of one individual. The women, nevertheleſs, contrive to paſs the time agreeably by themſelves; and as the ſole object of their parties is amuſement, little affected by any ingredient

ingredient that can give occasion to latent disgust, they probably experience more real gaiety of heart than the fair European, who, in the midst of her crowded and promiscuous assemblies, is often liable to be disturbed by envy, jealousy, or resentment. With a mind easy and unembarrassed, the Asiatic seems to move in a situation which affords a finer relish for the society and enjoyment of her companions. She receives the visits of her friends in her own apartments, while the garden, the bath, and the tomb, are the places of her public resort. This Oriental custom of frequenting the tombs, is a strong proof of female sensibility; the mind being nicely susceptible of impressions, but at the same time endowed with a peculiar versatility of reflection, has stamped its own image on this kind of assembly. Upon their arrival at the grave of a deceased friend, they give full vent to the sorrow and anguish of their bosoms; afterwards they gradually enter into conversation, which takes a serious, gay, or even ludicrous turn, according to their different charac-

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ters. After all, a good heart may here find relief, and many, I have no doubt, profit by those lessons of moral instruction they receive at the grave, however extraordinary the custom itself may appear to strangers. —The natives of this country are extremely tenacious of ancient customs; a circumstance which will account for the many vestiges we still trace of the manners and usages of the ancient patriarchs. The *tanour*, or cylindrical oven, employed in baking their cakes, and the *tantoura*, or silver cone, a kind of head-dress worn by the women among the Druses, are evidently the same with the Jewish oven and Judith's mitre. The manners of Abraham and his family may be traced in the habits and pursuits of the Bedouin shepherds, who, since the age of Laban, have led about their flocks during the day, and folded them in the evening. The style of the Arabic language in our own times is the same with that of the Old Testament, a sameness which could only have been preserved by an anxious attachment to the modes and customs of their progenitors.

Being originally descended from wandering

ing tribes, they are at little pains to adorn their houſes; and the different articles of their furniture are ſo contrived as to be eaſily packed up for the convenience of travelling. Riding is of all exerciſes that of which they are moſt paſſionately fond. In their perſons they are clean, ſober and ſimple in their manners, and entire ſtrangers to luxury. The pompous and arrogant genius of the Turk has been communicated in no degree to the inhabitants of this country, whoſe courage and virtuous ſimplicity have hitherto bid defiance to the fetters of a deſpotic maſter. They are, however, ſelfiſh, and ſometimes, though rarely, fraudulent towards the French, who, they inſiſt, ought to pay them a certain tribute in conſideration of that commerce they are permitted to carry on in their harbours. Beſides, the extreme difference they diſcover between the manners of France and thoſe of Syria, diſpoſes them to look down on the natives of the former country with diſdain.

In Syria we find four orders of men only: firſt, princes; ſecondly, lords and governors;

governors; thirdly, opulent merchants and farmers; and lastly, the poorer peasantry, and all below them. A prince or lord, provided he abstains from commerce, may descend from his rank in order to redeem his decayed fortune, without losing one tittle of the respect due to his birth. The merchant and farmer, how opulent soever their circumstances, are incapable of rising to a higher order, but, like the prince, and for similar reasons, may descend to a lower condition without any diminution of his consequence; and in many instances the children of reduced governors, clergymen, and merchants, are not ashamed to enter into the service of strangers, who are greatly their inferiors in point of birth. The right every individual possesses of redressing his own wrongs has given occasion to something similar to our point of honour, which prevails equally among all orders of men. The Arab retaliates on his adversary, how eminent soever his rank, the moment he receives an affront; a custom which, considering the circumstances of the country,

country, more effectually reſtrains violence than the operation of the ſevereſt laws for the puniſhment of crimes. If the Arab ſhews a conſtant deference towards the perſon of his chief, it is on account of qualities really uſeful to the tribe; but as in all ranks, manners, dreſs, and the fare of the table, are extremely ſimilar, it is difficult on ordinary occaſions to diſtinguiſh one order of men from another. Every one is acquainted with the high pedigree of an Arabian chieftain, who, nevertheleſs, in his affability and condeſcenſion to his inferiors, forms a ſtriking contraſt to the upſtart nobility of modern nations. The prince, the lord, and the peaſant, ſit down to the ſame table, enter familiarly into converſation, and light their pipes at the ſame taper, under as little ceremony or conſtraint as we expect to meet with in the ſociety of brothers. In fine, men in all conditions of life eat, ſleep, and work together; inſomuch that I have often miſtaken a lord for a peaſant, and a peaſant for a prince, the ſuperior beauty of whoſe horſe, and brightneſs of his armour, being the

the only marks by which the latter may be known.

Wishing to become better acquainted with the natives of the Syrian mountains, I propofed to give them a little more of my time, and particularly to vifit the people called Drufes; meanwhile I refolved to pay my refpects once more to my friends the Maronites of the Quefrouan, and accordingly my firft ftage was Aintoura; thence I continued my journey towards Agoufta, where I hoped to have had the honour of meeting with the patriarch of Antioch. At Aintoura I faluted my friend the fuperior of the jefuits, who earneftly requefted I would pafs fome time at the convent; but I excufed myfelf, and went to fleep at Baruth.

Next day, having fet out for a place named Abey, fituated among the Drufes, I croffed the plain of Baruth diagonally, and travelled three leagues fouthward. In the vicinity of the town this plain is planted with mulberries, after which I came upon a beautiful foreft of pines in a quincunxial form, clofe to a little Arabian encampment.

campment. Paſſing a dry deſart ſoil with ſome olives, and a few plantations of the mulberry, I arrived at a large village near the foot of a mountain, the reſidence and patrimonial inheritance of an obſcure emir. Keeping this village on the left, I aſcended by a long and ſteep path, and paſſed another large village on the right. Here the traveller traverſes ſeveral mountains, and having aſcended to a conſiderable height, he finds a large village named Aramon, containing a caſtle or ſeraglio, which belongs to the family of the reigning emir. The adjacent country appears to be well watered, and is planted with olive and mulberry-trees. Having deſcended from Aramon, and croſſed more mountains with their intervening vallies, I at length diſcovered, from the top of a high ridge, the village of Abey ſtanding on an eminence before me. I paſſed a little village, from whoſe emir I received every attention, and arrived at Abey in the evening, after a journey of ſeven leagnes.

This village was once the reſidence of an emir's family, which is now entirely extinct.

It

It is situated at the distance of two leagues from a large town named Dair-el-Kamar, which is the capital of the Drusean country, and the seat of the grand emir and his relations. Its position, at three leagues distance from the sea, and one from the river Thamour, is by far the finest I have yet met with. Abey is built on the third flight of a vast amphitheatre, formed by three mountains piled one above another, and occupying the whole intervening space between the village and the Mediterranean. From this lofty ridge the eye commands a view of Sidon and Baruth, with their adjacent plains. The descent to the second flight is formed by a small ridge or Ass's Back, on each side of which is a little valley at the bottom of a very high and steep precipice: both vallies are watered by a copious rivulet of fine water, supplied by the springs in the neighbourhood of Abey. These springs are of great use in watering the sides of the mountains, which, notwithstanding their very abrupt descent, are dressed in an amphitheatrical form, and planted with the mulberry.

There are likewiſe five or ſix other ſprings in this diſtrict, on the confines of which the traveller finds ſquare plantations of the walnut-tree.

I fixed my head quarters in a Capuchin convent, from the ſuperior of which I met with kindneſs and hoſpitality. This convent overlooks five or ſix highland villages, in which I ſpent the greateſt part of my time; and as the great object of this excurſion was to obſerve the manners of a people hitherto but little known, I omitted nothing that could introduce me to their acquaintance and good graces. Beſides living with the natives, I aſſiſted at all their ruſtic diverſions, and even made myſelf uſeful to them by watching their ſheep and goats; and I have the ſatisfaction to think that I was the cauſe of diminiſhing, in ſome degree, that averſion which, contrary to their own rules of hoſpitality, and the regard they profeſs to entertain for ſtrangers, they had retained againſt the French. After conforming to the life of a ſavage in America, a Bramin in India,

India, and an Arab in the desert, I was now a shepherd on the mountains of the Druses; and often have I admired the instincts of my goats, who, after bleating and stamping with their feet, as if in defiance of the precipice that separated them from the flock, bound with alacrity to the opposite cliff. The extraordinary aspects of the rocky ridges, which in the course of my vocation I had frequently occasion to observe, as well as the social and friendly intercourse of my fellow-shepherds, were the grateful wages of many painful and difficult excursions over the distant hills.

During my abode in this country I assisted at several funerals, Drusan as well as Christian; ceremonies which, with a little difference in the form of their prayers, are in other respects extremely similar. In a few hours after he expires, the deceased is laid out under a tent, dressed in his ordinary apparel and warlike accoutrements; and the more devout Druses, concerning whom I am to speak, place likewise a pious book in his hands. The women hasten from all quarters, in order to seat themselves

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around the corpſe, and to bedew it with their tears; while the men, after making the vallies reſound with the moſt diſmal cries and lamentations, as a ſignal to the adjacent villages of what has happened, remain in deep ſilence at a ſmall diſtance from the tent. In a little time the friends of the deceaſed are ſeen flocking in crowds from their reſpective villages; and as ſoon as they are perceived at the tent, the neareſt relations take up the body, and ſet off to meet them. Having joined their acquaintances, they carry it at ſome diſtance from the houſes all round the village, expreſſing the moſt clamorous regret on the occaſion by cries and groans, waving their handkerchiefs in the air, and geſticulating with their bodies in a violent manner. The dead body is now returned to the tent, where the women reſume their former ſituation, repeating, however, their part of the ceremony at every new arrival of friends. Thus the body lies in a kind of ſtate till next morning, when the inhabitants of the village, Chriſtians as well as Druſes, aſſemble, and having laid the corpſe

corpse on a bier, carry it out before the door in profound ſilence. Here a Catholic or Druſan prieſt, according to the religion of the defunct, begins the ſervice, which conſiſts in a number of prayers, recited in a low tone of voice. The preparations for the departure of the bier are accompanied with the moſt doleful howling and even reſiſtance of the women, who ſeem unable to brook a final ſeparation. Meanwhile the men continue with mournful gravity to be paſſive ſpectators. At length the principal mourners retire weeping and inconſolable into the houſe, when it is the buſineſs of the men to conduct the deceaſed to his grave. When the funeral is over the ſtrangers are invited by the inhabitants of the village to their ſeveral houſes, where, while they commemorate the virtues of the dead, they entertain their gueſts in the beſt manner they are able.

I now paid a viſit to the town Dair-el-Kamar, ſituated near the banks of the Thamour, and on the ſide of a mountain oppoſite to that on which ſtands the village

of Abey. I paſſed the river by a bridge built in part over a cruſt of petrified clay, which preſents the traveller with rocks that had been immerſed in the mud, and tracks occaſioned by runs of water previous to the period of its petrification. El-Kamar is well ſupplied with excellent water, and ſtands at leaſt equally high with the village of Abey, but is more difficult of acceſs. The palaces or ſeraglios, which belong to the emirs of the reigning family, are fine buildings; the churches are handſome, and built in good taſte, and the houſes of ſome cheiks and commandants have large and convenient apartments, but the reſt of the town conſiſts of mean and ill-conſtructed habitations. The Druſes do not exceed one half of the inhabitants, while the remainder are all Maronites and Greek Catholics; for, owing to the zeal and induſtry of the Capuchin miſſionaries, who in the courſe of twenty years have reſtored to the communion of the Romiſh church near three-fourths of the nation, there are at preſent only a very few ſchiſmatic Greeks in thoſe parts.

The

The mountains south of the river Thamdur are named the Land of Souf, though Dair-el-Kamar is in this district, and the ordinary residence of the emirs. As many of the emirs, however, have removed to Baruth, they are by no means so powerful, or of so much consequence, here as upon the northern parts of the river. A great cheik in the country of Souf frequently eludes the homage which he owes to the authority of the grand emir. The third and last division of the mountains is inhabited by cheiks of tolerably regular and quiet manners, as well as by two families of emirs, who are proprietors of a very considerable territory. The Christian cheiks, or the descendants of the house of Gazen, who are the great lords of the Quesrouan, though possessed of a large and populous country, give little interruption to the emir's government. The fact seems to be, that the former being extremely numerous, but broken into small branches, are incapable of uniting in one body, and consequently of forming or executing any premeditated plan of opposition to his au-

 thority;

thority; a circumſtance, the advantages accruing from which to his tranquillity have not eſcaped the ſagacity of the grand emir, who, by ſowing diſſenſion and jealouſy among their different members, is enabled to preſerve the balance of power in his own hands, and to prevent their entering into any dangerous conbination againſt him.

The forms of legal procedure within theſe mountains are extremely ſimple. The cheik adminiſters juſtice to the inhabitants of his own village; but in terminating their ſuits, particularly of a civil nature, he acts for the greateſt part as an arbiter or umpire between the parties. If the perſons concerned in the ſuit either decline his juriſdiction, or refuſe to acquieſce in his decree, they may appeal to the court of the grand emir, who, except in actions of property ſituated in the Queſrouan, and holding of the houſe of Gazen, or belonging to inferior emirs poſſeſſing an excluſive juriſdiction over their own eſtates, is the ultimate and ſupreme judge. The adminiſtration of juſtice, owing to the weak

weak ſtate of civil authority, is by no means ſevere; and hence the judge ſeldom attempts to execute a more rigorous ſentence than that of quartering troops on the delinquent, or burning his mulberry-plantations. Apprehending offenders is attended with ſuch danger and difficulty, as to render the infliction of corporal puniſhment extremely rare. A mountaineer is never ſeen without the walls of his cottage unprovided with a dagger or ſabre; and if he means to go to any conſiderable diſtance from home, he is armed likewiſe with a gun and piſtols. By the maxims of their conſuetudinary law, a man is warranted to repel force by force, and to redreſs his own wrongs in the beſt manner he can; and therefore whoever conceives himſelf inſulted diſpatches his antagoniſt the moment he finds an opportunity of levelling his piece at him, with as little concern as he would kill a woodcock.

A man who gives his daughter in marriage to any but one of his own relations is conſidered as bringing reproach on himſelf and his tribe: and I have been told ſuch

as have ventured to tranſgreſs this rule of family alliance have been diſpatched by the dagger, before the conſummation of the nuptials. Families of the ſame blood entertain the moſt clanniſh attachment, inſomuch that whoever offers an injury or affront to one, is held to be in a ſtate of hoſtility to the whole tribe. In a criminal accuſation, beſides the protection derived to the offender from the combined force of his own kindred, if he dreads an obſtinate proſecution on the part of the family offended, or at the inſtance of the grand emir, and that all the power of his friends will be unable to avail him, he retires under the protection of ſome cheik or inferior emir, who, in order to avoid the infamy he would incur by violating the rules of hoſpitality, contributes his aid to ſhelter him from the purſuit of his enemies.

Such emirs and cheiks as are not related to the reigning family, have no right to take into their ſervice and pay any but the vaſſals and retainers of their own eſtates. But whoever is deſcended

 from

from the family of the grand emir is entitled to make his levies all over the mountains; a circumstance which tends greatly to cirumscribe the emir's authority as often as a dispute happens between him and any of his relations. Meanwhile it is the policy and constant business of the basha to create and foment such dissensions, no less with a view to weaken the authority of the emir's government, than by becoming at last the umpire of their quarrels, he may have an opportunity of extorting presents from both parties. The interferences which occasionally arise between the emirs and cheiks are never of equally serious consequence as those of individual families. The recruits which both parties bring into the field consist of men who have no stronger motive than their own caprice, or the ties of acquaintance, to prefer the pay of one emir or cheik to that of another. As branches of the same family are sometimes scattered in separate villages, and subject to different chiefs, it frequently happens that the father and son find themselves opposed to each other. The two armies,

armies, however, thus composed, are always sufficiently careful not to shed the blood of their friends, out of compliment to their leaders. The chief mischief to be apprehended in such situations, is a great deal of clamour, riot, and confusion. As soon as the two armies are in presence of each other, the cheiks and heads of the peasantry deliver their sentiments upon the matter; and as every one thinks himself entitled to a share in the administration of affairs, the troops in general canvass the grounds of the dispute in their turn. If the popular opinion happens to be in favour of a pacification, it is intimated by the cheiks to the commanders in chief, who commonly find it expedient to accede to the terms dictated by their retainers; but should the terms of accommodation insisted upon by the parties be so widely different as to preclude all hopes of accommodation, the congress breaks up, and after committing some devastation on the enemy's mulberry-plantations, every man returns to his own house, satisfied with what he has performed. The peasant, there-

fore,

fire, besides having had an opportunity of displaying his military talents, pockets the annual pay of the emir for his services, and returns to his plough, the only person benefited by the campaign.

But if their intestine quarrels are tame and inoffensive, the wars they wage against strangers are proportionally sanguinary and fierce; and hence that terror with which they are regarded by all around them. Various instances render the fact undoubted, that a mountaineer undertakes assassination at the command of the emir, and frequently descends alone, and in cold blood, to execute his purpose on the devoted victim, whether in the city or the camp. A Drusan some time ago stabbed the aga of the customs at Sidon, in the presence of his clerks, whilst the friend of the assassin, a Maronite, stood at the gate of the town with a pistol in one hand and a sabre in the other, in order to cover his retreat.

The money or tribute payable to the Grand Signior is levied by the emir from the cheiks, who apportion it in their turn on their respective villages, and collect it from individuals

individuals by a fair aſſeſſment. But in ſuch villages as hold directly of the grand emir, this tax is impoſed by a rate fixed in an aſſembly of the inhabitants. It is competent to thoſe aſſemblies to deliberate and decide on all buſineſs of national concern, ſuch as public repairs, and the beſt methods of improving and cultivating the ſoil. The taxes are inconſiderable, and impoſed with ſtrict impartiality, according to every man's property in land or cattle. The wealth of the people at large conſiſts chiefly in goats, which occaſion no expence, and but little attention; for ſuch is the genial warmth of this climate, that at one degree of elevation in thoſe regions, or another, they are aſſured of fine paſture at all ſeaſons of the year,

One half of the inhabitants in the land of Souf are Chriſtians; a third are Catholic Greeks; and the reſt Maronites. The ſchiſmatic Greeks are ſo inconſiderable in number as to be of little conſequence. In the other diſtricts of thoſe mountains one half of the people are of the Maronitic ſect, with very few either ſchiſmatic

or

or Catholic Greeks; the other half are composed of Drufes, divided into two claffes: the firft have no other religion than that of nature; while the fecond, named Acquelle or fpiritual Drufes, are the followers of a religion, the principles of which are altogether unknown. The honour of belonging to this clafs is not to be attained by birth, but by a life of fimplicity, innocence, and religious penitence. Its votaries appear dreffed in black, or in a garment ftriped black and white, wear a white turban, but of a modeft form, and are not allowed, by the rules of their order, to carry arms, except when all the cheiks take the field, or in cafes of the greateft emergency. Dreading to become acceffaries to the guilt of thofe who may have acquired property by unjuft or unfair means, they never eat with, nor will receive a prefent, but from men of the moft irreproachable characters. Much of their time is fpent in reading the five books of Mofes, which in Arabic are named Taura, and at ftated times they affemble to pray in their oratories; but what thefe oratories

oratories contain. I neither had an opportunity of examining myſelf, nor of learning from others. On the days allotted to prayer and the ſervices of the oratory, they keep watch upon the neighbouring hills to the diſtance of half a league all around. In houſes named *caloué*, ſituated on the tops of the moſt ſteep and inacceſſible rocks, and in the vicinity of their villages, the moſt devout of this order ſhut themſelves up for ſeveral weeks together. Some, I was aſſured, admit to auricular confeſſion penitents, whoſe ſins urge them to ſeek conſolation in the exerciſe of this Chriſtian privilege. The memory of thoſe acquelle who die, as they expreſs it, in the ſweet odours of holineſs, is held in the deepeſt veneration, while their bodies have the honour to be depoſited in the little oratory. They practiſe great auſterities, faſting, prayer, and an entire abſtinence from every ſpecies of pleaſure; one example I had occaſion to obſerve in a ſpiritual at Abey, who ſubſiſted on bread and water alone. In this village is the body of an ancient Druſan, an object of great veneration

veneration over the whole country. The acquelle enter our churches with a modeſt, collected, and reſpectful deportment, and in this particular ſet an example to all Chriſtians; though it muſt be allowed that the Chriſtians of thoſe parts have a much more devout behaviour at divine worſhip than is always to be met with in Europe. In fine, many of the acquelle ſeem to attend with ſatisfaction to the truths of the goſpel; but the fear of ridicule, and the forfeiture of their goods, preſent violent difficulties to their converſion. Hence the reaſon why the labours of our Capuchin miſſionaries, who, by their zeal, the purity of their manners, and particularly their ſkill in the practice of medicine, are highly reſpected in this country, have been of ſo little avail. The purity and piety of their lives, however, procuring them acceſs to the firſt families, ſeveral of the emirs' wives have been converted to the Chriſtian faith. The converſion of the mothers has led to the baptiſm of ſome of their children, with the conſent of the emir himſelf, who from

his high rank is in a condition to despise the censure and reproach of his neighbours. I have some reason to believe there are emirs who would have little objection to be baptised themselves, provided the court of Rome, in consideration of inward conformity, would dispense with their observance of the external rites of the church.

The other class of Druses is extremely rude and uninformed; and though some of them are said to worship the true God, they may be considered in general as having no fixed religious opinions whatever. I am told they sometimes read the Taura, or books of Moses; but I can only say, from my own observation, that in their persons and deportment they are much more barbarous and uncultivated than either the Christians or their more pious brethren the acquelle. Among these Druses, however, I have known men of very good characters. They value themselves highly on their personal courage; and I am not sure that my bad opinion of their morals may not proceed from prejudice and their outward appearance.

That

That very extenſive valley ſtretching in length from Sidon to the river Ibrahim, in breadth from the ſea to Beca, and ſituated between the mountains of the Druſes and thoſe of Damaſcus, properly named Anti-Libanus, is wholly under the dominion of the grand emir. The tribes inhabiting the country between Sidon and the river Thamour are brave, well made in their perſons, and conſiderably civilized. From the Thamour all the way to the Queſrouan the character of the people is more rude and ferocious. The natives of the Queſrouan are leſs arrogant, but impatient of ſtrangers, and addicted to revenge. Laſtly, in the country above the Queſrouan, known by the name of the Anti-Queſrouan, the manners of the people are ſtill more coarſe and ſavage; and thus I was able to diſtinguiſh four different ſhades of character in the natives of thoſe mountains. Except, however, in certain peculiarities, the manners of the country in general are very much the ſame. Although a ſtranger, I lived in their villages without the leaſt apprehenſion either of robbery or aſſaſſina-

tion; and, during the three months I paſſed at Abey, ſlept in a garden near the great road, without wall or fence of any kind, and without meeting with the ſmalleſt diſturbance.

I had eaſy acceſs to the ſociety of twelve villages in the neighbourhood. Near that of Roche-maya I was ſhewn the enormous fragment of a mountain, which, undermined in proceſs of time, had rolled down into a valley watered by the Thamour. A village and ſeveral little hamlets lay buried under the ruins, and the courſe of the current was for ſome time completely interrupted; but the river gradually waſhing away the looſe and earthy parts of the maſs, at length recovered its uſual channel.

I now quitted my abode in this part of the country, in order to make a ſecond viſit to Maſra-Caſan de Bian, which, as I had occaſion to mention in my firſt expedition, is ſituated at the foot of the higheſt mountain in the Queſrouan; I therefore proceeded to Baruth, and after viſiting my acquaintance at Aintoura and Jelton, ſoon joined my good friend the paſtor

paſtor of Maſra, where, though in the end of June, I found the houſes ſtill occupied by the ſilk-worm, which ſupplies the general and moſt lucrative object of induſtry in thoſe regions.

I likewiſe viſited a village named Beca Touta, whoſe cheik the preceding year conducted me to view the inſcription of Elfogra: he was very happy to ſee me, and under his protection I went to viſit a handſome female convent of Greek Catholics. This building was erected by a rich merchant of Damaſcus, who after ſmarting long under the yoke of Turkiſh ſervitude, had retired to paſs the evening of his life in the quiet of thoſe mountains. I ſaw alſo, in a ſequeſtered corner of the ſame diſtrict, the eſtates of the Beſconta emirs, who are eſteemed men of great power and conſequence.

Having now made a conſiderable ſtay in this part of Aſia, and being inclined to paſs into Europe without loſs of time, I proceeded directly to St. Jean d'Acre, a port much frequented by the trading ſhips of Marſeilles.

At Baruth, Sidon, and ſtill more at this place, I made acquaintance with families of Greek origin, whoſe manners are by no means equally pure with thoſe of the Arabs, and whoſe minds, formed to all that delicacy, art, and ſubtlety diſcoverable in the refinement of their language, are far from being agreeable to my ſentiments. In exchange for the honeſt heart, manly good ſenſe, and naïve vivacity of the Arab, though at times a little ferocious in his temper, I could find nothing in them but the ſtudied levity of a deceitful and intereſted mind. This reflection led me to make a brief compariſon of the different races of ſimple men I had had an opportunity of ſeeing in the courſe of my travels; and having conſidered them in their manners, the entire freedom of their ſituation, and their peculiar vigour both of mind and body, I am obliged to heſitate between the Arab and American ſavage: perhaps, however, the principles of action in the former ought to throw the ſcale in his favour, in preference to any other deſcription of men whatever. The pleaſant and

dexterous

dexterous genius of the Bissayan Indians, the suavity of manners inherent in the natives of India, and that goodness of heart in common to all those simple people, united to the superior excellency of their climate and soil, give them many advantages in my mind over the condition of Europeans, whether considered as to their country, climate, or manners.

CHAP. VI.

A Voyage from St. Jean d'Acre to the Port of Marseilles, touching at the Island of Rhodes, Malta, Tunis, and Sardinia.

SETTING sail for Marseilles in the end of June 1771, we bore away for the island of Cyprus; and having coasted it with a westerly, and consequently a contrary wind, prevalent in those parts during the summer months, we stretched northward in order to catch the breeze from that quarter, and accordingly found it on the coast of Caramania. It is observable that I had experienced a west

wind ever ſince, my departure from Surat ; a wind which blows generally, during the ſummer ſeaſon, from the line all the way to the iſland of Candia ; generally I ſay, for we muſt except certain intervals, in which the land breeze prevails. As ſoon as we came upon the coaſt in the gulph of *Satalia*, we ſaw a ſmall veſſel, which getting into our wake bore down upon us with full ſail. Apprehenſive ſhe might prove one of thoſe piratical cruizers, which the Ruſſian and French armed ſhips had driven from the Archipelago into thoſe parts, though we obſerved only one man on board, who was at the helm, we fired a ſhot ; but ſhe perſiſted in her courſe, and it was not till we had repeated our ſalute that ſhe at laſt choſe to ſheer off.

As we approached the ſouthern coaſt of the iſland Rhodes, finding we were in want of water, we touched at an outport named Limba from an adjacent village. About half way from the top of a mountain in its vicinity ſtand the ruins of two forts, which were anciently built by the knights of Rhodes. We were

ſupplied

ſupplied with water and freſh proviſions from the Grecian villages; but I could not help conſtantly comparing the refined Greek with the hardy Arabian; the Greek's cruel ſervitude under the Turk, with that high-ſpirited freedom and independence which cleave to the ruſtic but manly life of the Arab; the poliſhed addreſs, nice food, ſmart apparel, and neat apartments of the former, with the coarſe and rude ſtate of all thoſe articles that fall to the ſhare of the latter; and was upon the whole confirmed, that in all ſocieties of men extreme civilization and refinement are certain preſages of approaching decline. I obſerved with ſincere concern how widely thoſe two races of men differ from each other in their notions of happineſs, the object of their joint purſuit. The Greek is gay, but ſelfiſh; poor, and yet delicate in every thing that relates to the gratification of his appetites. The Arab is lively and generous, equally poor with the Greek; but has few wants that can occaſion him a moment's pain or inquietude. What an extreme difference between thoſe two people!

people! and how ill conſtituted the one to attain real happineſs, compared with the other! The moſt miſerable of the two, however, paſſes his days amidſt all the advantages of an indulgent ſky; whilſt the other roams the naked face of a deſert, which in many reſpects is unpropitious to the contented enjoyment of life.

Perceiving ſymptoms of ſuſpicion in the Turks that we had come hither in order to procure proviſions for the Ruſſian ſhips, we made haſte to get again under weigh; and, indeed, we had no ſooner got clear of the bay, than we obſerved a veſſel near the ſhore, ſtealing towards us with little ſail. She preſently diſcovered by our motions that ſhe had not eſcaped our obſervation, and therefore, ſetting all her canvaſs, inſtantly gave us chace. As we would not betray our apprehenſions of danger, we hoiſted our flag and pendant; but the enemy, which proved to be a chebec with Turkiſh colours, probably miſtaking us for a ſhip of war, when ſhe came a little nearer ſuddenly bore away, a circumſtance which gave us no ſmall ſatisfaction:

for,

for, had we been viſited, as a part of our cargo conſiſted of rice, contrary to an ordinance of the Porte, we muſt have been carried back to the iſland of Rhodes, where it is difficult to ſay how long we might have been detained.

I was extremely ſorry to obſerve the very little regard entertained by the Turks for Europeans in general, and particularly for the French. The conſideration of what might have been the iſſue of our being attacked and captured by this chebec naturally led me to theſe reflections; and I began to bring under review what I had learned from others, as well as what I had obſerved myſelf, reſpecting our commerce and factories in Syria, and other parts of the Levant; and I am perſuaded, that beſides the difference of religion and manners ſubſiſting between us and the Aſiatics, which neceſſarily gives occaſion to a mutual eſtrangement, the conduct of the French in thoſe countries contributes ſtill more to annihilate our conſequence in the eſtimation of the Turks.

I obſerved that our merchants in the ſea-ports

ſea-ports of the Levant are often obliged to precipitate their commercial tranſactions in order to ſatisfy the demands of their European correſpondents;—that they conduct themſelves with little method or ſteadineſs in their engagements with the natives, whoſe uniform accuracy in buſineſs forms a ſtriking contraſt with the giddineſs and levity of the European merchant; —that the Turkiſh governors, from an extreme intimacy which ſubſiſts between them and the merchants, are too much acquainted with their commercial as well as private affairs, and hence have it in their power to thwart ſuch ſchemes and ſpeculations of the conſul and company as may not coincide with their own views; —that certain favoured houſes, named *barataires*, make themſelves ſubſervient to the ſiniſter policy of the baſha reſpecting monopolies, practices to which he finds himſelf invited by the meanneſs and ſervility of the merchants, while he is thereby emboldened to refuſe their reaſonable requeſts as often as he may find it expedient. I will not ſay it muſt be always improper in

in the merchant to make presents to the governor, or even to assist him with money in cases of great emergency; but I maintain, that the merchant ought to possess such a degree of spirit and independence as might enable him to resist those loans, which are equivalent to extortion, and have no other object than the gratification of official avarice. Good offices, seasonably and frankly bestowed, are no less formed to engage the gratitude and esteem of a high-minded people like the Turks, than services, originating in fear, and performed in a sneaking and despicable manner, are fitted to excite their contempt.

The French have a certain number of ships constantly employed in the Levant, as carriers for the Turkish merchants. Now I am extremely doubtful whether the profits returned by this branch of traffic into the national coffers can be said to be an equivalent for the desertion of our seamen, the corruption of their manners, and that loss of reputation which, by becoming the hirelings of strangers, we sustain

ſuſtain as a kingdom, in the eſtimation of the Turks themſelves. Whatever might be the ſentiments of a Dutchman or Ruguſan upon a point in which intereſt and honour are ſo much involved, I am confident no Engliſhman or Spaniard would be inclined to follow our example.

The European conſul in the Levant ſeldom tranſacts buſineſs with the governor but by the mouth of his dragoman, who has often little acquaintance with the language of the country, and is always baſely ſubſervient to the will of the baſha and his ſubordinate officers. Hence the requiſitions of the conſul have little weight; and unleſs methods more perſuaſive than the mediation of the dragoman can be deviſed, have little chance of being complied with. If an affair of ſome delicacy and importance comes to be negociated through the medium of the dragoman, an arrogant baſha, forgetting the reſpect due to a great nation, is apt to treat the French, in the perſon of ſo humble a repreſentative, with inſolence and indignity; whereas a man inveſted with the commiſſion, and a cer-

tain

tain part of the ſovereign's delegated authority, is a character of a more impoſing nature, and would accordingly obtain much more conſideration.

We continued our voyage by the canal of Candia; and afterwards, directing our courſe for the coaſt of Malta, on the 15th of October we came to anchor at that iſland. Here I met with ſeveral French frigates, on board of which were ſome of my old companions, whoſe friendſhip for me was not impaired by my long abſence.

We again put to ſea, and after a navigation of ſix days the ſhip's owner having buſineſs at Tunis, we ſtood for that port, where I was kindly received by the French conſul. By his means I became acquainted with ſeveral Mahometans, whoſe diſpoſitions ſeemed more analogous to the amiable qualities of the Bedouin Arabs of Baſſora and Maſcate, than to the harſh and imperious manners of the Syrian Muſſulmen. We got again under ſail; but being much retarded by contrary winds, it was not till the 27th of November that

we reached the coaſt of Sardinia, where we put in, and remained two days in the gulph of Palma. In this place, ſo near to my native country, I diſcerned with ſincere pleaſure ſome remains of man's natural ſimplicity, which revived all my regret for the honeſt and undepraved manners of our anceſtors.

The firſt perſon that ſtruck my notice on ſhore, was a man with a long beard, brawny and vigorous, who in thick and ſubſtantial clothing attended a large herd of cattle, as they grazed a piece of marſhy ground on the borders of the road. He was mounted on a beautiful horſe, with a gun ſlung acroſs his ſhoulders. His dwelling was among the neighbouring mountains, where, a ſtranger to refined and degenerate manners, he adheres to the ancient and ſimple uſages of his fathers; and where his own courage and independence of mind have hitherto in ſome meaſure ſet the arms of the conqueror at defiance. The neatneſs and ſimplicity of his dreſs, the firm and manly expreſſion of his eye, and the excellent condition of his flocks,

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as well as the dexterity he displayed in the management of his horse and gun, were in my mind so many powerful arguments for his continuing to despise the artificial education of the citizen, and to cherish the rustic and simple manners of his native hills.

Having again put to sea, we left the coast of Sardinia to the west; passed at some distance from the island of Corsica; and after a passage of seven days, entering the gulph of Marseilles, we landed on the isle Pomeques, a place destined for the quarantine of all such vessels as arrive from the ports of the Levant. Next day, being the 5th of December 1771, I entered the infirmary of Marseilles, in order to perform quarantine;—and gave thanks to God, for having conducted me in safety to the end of my travels.

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